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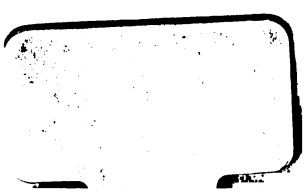
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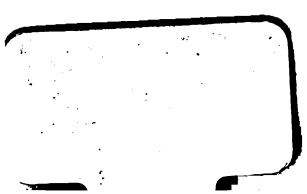
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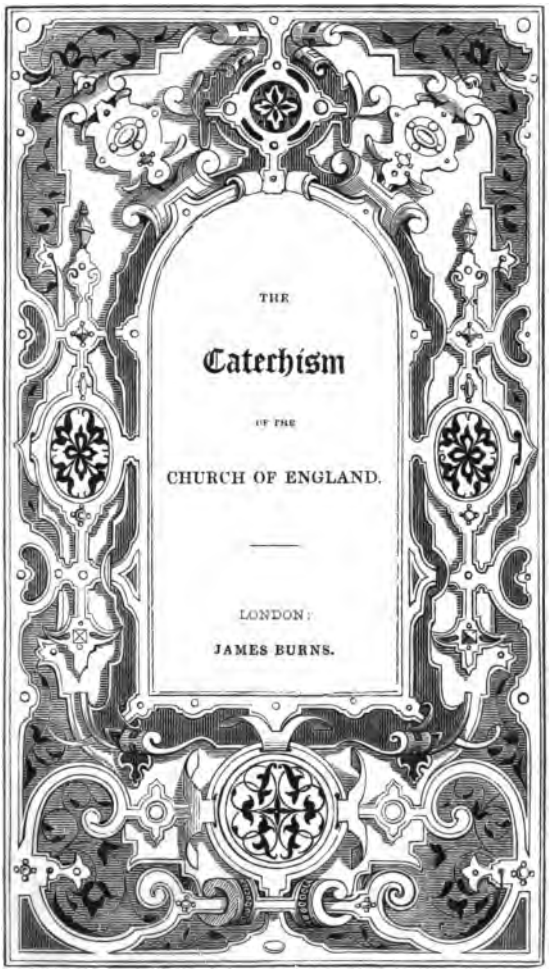
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43. 344.



43. 344.




THE
Catechism
OF THE
CHURCH OF ENGLAND.
LONDON:
JAMES BURNS.

A

HISTORICAL AND PRACTICAL EXPOSITION

OF THE

Catechism of the Church of England,

DESIGNED CHIEFLY

FOR THE USE OF CANDIDATES FOR CONFIRMATION,

AND OF

STUDENTS IN DIOCESAN TRAINING-SCHOOLS OF EDUCATION.

BY THE

REV. THOMAS HALTON, M.A.

CURATE OF LIVERPOOL, AND CHAPLAIN TO THE EARL OF LONSDALE.

Train up (or *catechise*) a child in the way he should go; and when he is old he will not depart from it. *Prov.* xxii. 6.



LONDON:

JAMES BURNS, 17 PORTMAN STREET;

EDWARDS AND HUGHES, AVE MARIA LANE.

LIVERPOOL: WAREING WEBB, AND WILLIAM GRAPEL.

1843.

LONDON:
PRINTED BY LEVEY, ROBSON, AND FRANKLYN,
Great New Street, Fetter Lane.



TO

THE RIGHT HONOURABLE

WILLIAM, EARL OF LONSDALE,

KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER,

THE FOLLOWING LITTLE WORK IS,

BY PERMISSION, INSCRIBED,

IN

TOKEN OF GRATITUDE AND RESPECT.

ADVERTISEMENT.

THE following little book originated in a design to prepare a short and familiar exposition of that valuable summary of Christian doctrine and duty, the Church Catechism, in order to assist a young relative in a due preparation for the worthy reception of the solemn rite of Confirmation.

In the hope, however, that in its present somewhat enlarged form it may serve to convey sound and useful information to other young persons, who are desirous of acquainting themselves with the full scope and nature of their baptismal engagements, preparatory to the public ratification of them in their own persons; and may likewise answer the purpose of a text-book and guide to such as are employed as teachers in diocesan and other Church of England schools,

—the writer has ventured to lay it before the public.

The design of the work being not so much originality as usefulness, the author has not scrupled frequently to avail himself of the writings of many sound and able divines, both ancient and modern, on the subject of the several points of faith and practice which the Catechism embraces;—an obligation which, for the most part, is acknowledged at the foot of the respective pages.

T. H.

June, 1843.



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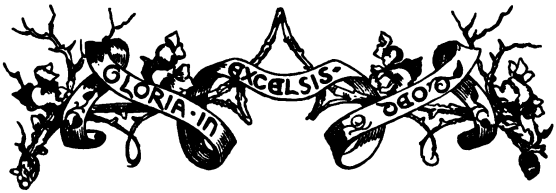
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THE CHURCH CATECHISM.

"It was the observation of that wise and learned king James of blessed memory, that the reason why so many of ours were perverted to popish superstition was, for that the people were not well grounded by due catechising in the principles of Christian religion; and that there is no employment in the world wherein God's ministers can so profitably employ themselves as in this of plain and familiar catechising. What is a building without a foundation? If this groundwork, therefore, be not surely laid, all their divine discourses (for such their sermons are) lie upon the loose sand, and are easily washed away by the insinuative suggestions of false teachers. As for matter of belief, where the foundation is surely laid of the doctrines of faith, contained in the *Apostolic, Nicene, Athanasian Creeds;* and of the doctrine of the sacraments, briefly comprised in our publicly allowed Catechism,—I see no reason but to think our people so sufficiently defenced against the danger of error, that no heretical machinations could be able to batter or undermine them. And surely, if ever there were or can be time wherein this duty of catechising were fit to be enforced, it is this upon which we are fallen, when the souls of Christian people are so hard laid at, not only by *Popery, Anabaptism, Antinomianism, Pelagianism*, but by the confounding and hellish heresies of *Socinianism, Antitrinitarianism, Nearinism*,—prodigious mischiefs, tending not only to the disturbance of our peace, but to the utter destruction of Christianity." —*Bishop Hall.*



INTRODUCTORY.

ORIGIN AND HISTORY OF CATECHISMS.

CATECHISM is derived from a Greek term, and denotes instruction in the elements of any art or science communicated by means of question and answer. From the earliest ages of the Church the word has been employed by ecclesiastical writers in a more restrained sense, to signify interrogatory instruction in the rudiments of the Christian faith. Meaning of the term Catechism.

The method of instructing children in elementary truth by catechising is sanctioned by the authority of Scripture. In the Old Testament, God commanded the Jews, by His servant Moses, "to teach His commandments diligently to their children;" and besides this domestic instruction, the priests were enjoined by the same divine authority to teach the laws of God to children in the public assembly. In Catechising of divine institution. Deut. vi. 7. Ib. xxxi. 11, 12.

the New Testament, also, the same practice is distinctly recognised; for St. Luke, in the preface to his gospel, says, that he thought it fit to write to Theophilus, "that thou mightest know the certainty of those things wherein thou hast been instructed;" or, as the original may more literally be translated, "wherein thou hast been *catechised:*" which implies that Theophilus had been only orally instructed in Christianity, and that the express object of St. Luke in writing his gospel was, that his noble convert might have an authentic written account of those facts which had laid the foundation of the Christian faith, and had formed the subject of his *catechetical* instructions.

Luke i. 3, 4.

Of universal practice.

Agreeably to this divine command, the duty of instructing their children in those doctrines and precepts which contained their own religious faith has been duly observed as well among Jews as Christians. With regard to the former, their historian Josephus informs us, that they were especially careful that their children might be instructed in the law; and that they had in every village a teacher, who was called the "instructor of babes." Every child, as soon as he was able to learn, was instructed in the law till he was ten years of age; and, after that period, in the Talmud[1] to the age of fifteen.

[1] The Talmud is composed of two Jewish books, the Mishna and the Gemara. The Mishna, or second law, as it was called, consists of those traditionary precepts which were supposed to have been orally communicated by God to Moses at the time of the giving of the "written" law. It was compiled from existing works by Rabbi Jehuda, about 150 years after Christ. In the beginning of the 6th century, another Jewish rabbi col-

At the age of thirteen he was publicly examined in a place of worship, and, if approved, was declared to be "a child of the precept;" that is, he was obliged to observe the 613 precepts[1] which contained the substance of the Mosaic law, and was from that time held responsible for his own actions, and answerable for his sins. Some have supposed that our Saviour underwent this catechetical examination in the temple at Jerusalem when He was only twelve years old; His extraordinary genius and qualifications, according to the rabbinical saying, *outrunning the command.*[2]

This general practice of the Jews was adopted by the early Christians, who had in every church an officer called a *catechist*, whose duty it was to instruct the catechumens, or, as we should say, learners of the catechism, in the principal doctrines of Christianity, preparatory to their admission into the Church of Christ by the rite of baptism, which was generally administered at the two great baptismal seasons of Easter and Whitsuntide.

lected all the annotations of preceding writers on the Mishna and law together; and this work was called the Gemara, or completion: and the two being united, received the name of the Talmud of Jerusalem. About the same period a similar work was compiled by some Jewish rabbies at Babylon, which was called the Talmud of Babylon. This last work is highly prized by the Jews, and is held in much greater repute than the former. See Spanheim's *Eccles. Ann.*, translated by Wright. Also Lardner's Works, vol. vi. p. 506.

[1] "The Jews reduced the whole law to 613 precepts, according to the number of the letters of the Decalogue, intimating that the whole law was reductively contained therein." —*Gray's Key to the Old Test.* p. 49.

[2] See Shepherd on the Common Prayer, vol. ii. p. 260.

Catechumens divided into two classes.

The catechumens were divided into two classes, —first, those who, having been born of Christian parents, were baptised in their infancy, and admitted into the catechetical schools[1] as soon as they were capable of instruction. The other sort of catechumens were persons, generally adults, who, having been born and bred among heathen, had embraced the Gospel from conviction, and were put in the way of being catechised previously to their being baptised. It was not the custom to admit such persons immediately to the solemn sacrament of baptism; they were required to go through a preparatory course of instruction and discipline, in order that the Church might have satisfactory evidence of their sincere belief of the truths revealed in the Gospel, and of their sincere determination to shew forth that belief in their lives. The term of this probation and instruction varied, according to circumstances of time and place, or the proficiency and moral conduct of the catechumen. In the apostolic times, indeed, the interval between conversion and baptism was very

[1] These schools were apartments adjoining and belonging to the Christian churches, and were appropriated to purposes not only of sacred, but also of secular, learning. St. John erected a school of this description at Ephesus; and one of the same nature was founded by Polycarp at Smyrna. But of these the greatest in repute was that established at Alexandria, which was commonly called the *Catechetical* school, and is generally supposed to have been erected by St. Mark. There were also at Rome, Antioch, Cæsarea, Carthage, and several other places, similar schools, though not all of equal reputation. See Bingham's *Ecclesiastical Antiquities*, b. iii. ch. x. § 4, 5. Also Mosheim's *Eccles. Hist.* vol. i. p. 119.

short, as we learn from the cases of the Æthiopian eunuch, of Cornelius, of Lydia, and the jailor at Philippi. But in subsequent times it was thought expedient to prolong the period of probation;[1] as the too hasty and indiscriminate admission of converts was found, by experience, to fill the Church with immoral characters, and to increase, especially in times of persecution, the number of apostates.

Acts viii. 37, 38; x. 44-8; xvi. 14, 15, 31-3.

Of the pagan catechumens there were at least two classes,—the imperfect and the perfect, or the beginners and the proficients, who were the immediate candidates for baptism. The former were distinguished by the name of *hearers*, from their being permitted to hear sermons preached and the Scriptures read in the church. The others were called *kneelers* or *prostrators*, from their being allowed not only to hear sermons, but to remain in the church during the repetition of the prayer which was especially offered up for them whilst they continued kneeling, and waiting for the imposition of hands and the minister's benediction.[2]

Pagan catechumens of two sorts.

Our Church Catechism is drawn up, after the form of the primitive Church, in the way of question and answer. So Philip catechised the eunuch; and

Form and matter of the Catechism.

[1] The most common period of probation was two years. In some places it was three years, in others only eight months, and sometimes it was limited to the forty days of Lent. In cases of dangerous sickness, or the general conversion of whole nations, the term of catechising was reduced to a much shorter period; baptism being administered in the former case immediately, and in the latter only a few days after the conversion. Bingham, b. x. ch. i. § 5.

[2] Bingham, b. x. ch. ii. and b. xiv. ch. v.

so adults in general were catechised previous to their admission to baptism. In matter, likewise, it corresponds with the ancient formularies. Clement of Alexandria styles the catechism *a brief instruction:* the catechumens being obliged to learn no more than the Renunciation, the Creed, and the Lord's Prayer, which they repeated at their baptism. In the more ancient British Church, likewise, and also at the period of the Reformation, the exposition of the apostles' creed, the Lord's prayer, and the ten commandments, formed the principal part of catechetical instruction.

When compiled.

The Catechism, except the explanation of the sacraments with which it ends, was drawn up nearly in its present form in the year 1548, in the second year of King Edward the Sixth's reign, and, together with the other divine offices for public worship, was approved by convocation, and ratified by act of parliament. Its origin is doubtful. From the close resemblance that it bears to the smaller Catechism supposed to have been compiled by Nowell,[1] dean of St. Paul's in the reign of Queen Elizabeth, it has been conjectured that that eminent divine was the author of it; though the modern biographer of the dean disputes his title to it, and seems rather

[1] Izaak Walton, in his *Complete Angler* (part i. ch. i), speaks of Nowell as the author of the Church Catechism. "The good old man, though he was very learned, yet knowing that God leads us not to heaven by many nor by hard questions, like an honest angler, made that good, plain, unperplexed Catechism, which is printed with our good old Service-Book."

inclined to attribute the authorship to Poinet, afterwards bishop of Winchester.[1] In any case, Archbishop Cranmer appears to have reviewed and digested it, not without the able co-operation of Ridley. With regard to the history of its composition, it is probable that the author, whoever he was, merely introduced a few explanatory questions and answers before, and intermixed with the creed, the ten commandments, and the Lord's prayer, which had been previously published in English, under the sanction of royal authority, in King Henry the Eighth's Primer, printed in the year 1545. The Catechism formed a part of the two liturgies of Edward, published in the years 1549 and 1552, being inserted not as a separate office, as is the case in the Book of Common Prayer now in use, but in the service for confirmation.[2]

Explanation of the sacraments added by Bp. Overall, 1604.

After the conference that was held before King James the First in the year 1604, at the palace of Hampton Court, before the Episcopalian and Puritan divines, at which the latter complained that the Catechism of Dean Nowell was too long, and that in the Prayer-Book too short, all the questions and answers relating to the sacraments were added. This part was drawn up by Bishop Overall,[3] then dean of St. Paul's, was approved by the bishops, and annexed to the Catechism by order of the king.

[1] Churton's Life of Dean Nowell, p. 403-7.

[2] See Dr. Cardwell's Two Liturgies of King Edward VI. compared.

[3] The additions made by Bp. Overall were evidently abridged from Nowell's smaller Catechism.

With the exception of this addition, scarcely a single office in the Prayer-Book has undergone fewer or less material alterations than the Catechism.

Cranmer's Catechism, 1548.

Besides this brief Catechism, two much larger works were published in the reign of King Edward. The first, which appeared in the year 1548, is commonly known by the name of Cranmer's Catechism, and is entitled, *A Short Instruction into Christian Religion, for the singular commodity and profit of Children and Young People.* The archbishop, however, was not the author of the work. It was originally written in the German language, for the use of the youth in Nuremburg, and was probably one of the numerous Catechisms to which Luther's own gave rise, and by which the Reformation in Germany was forwarded. It was translated into Latin by Justus Jonas, a man of considerable celebrity among the reformers; and was probably brought into England by a son of the same name, when he was driven from his home through the severity with which the religious ordinance of Charles the Fifth, known by the name of the Interim, was enforced, and hospitably received, among other refugees, under the roof of the archbishop. From the Latin it was translated into English, either by the archbishop himself, or by one of his chaplains under his immediate inspection and superintendence.[1] This version was published with a dedication by Cranmer to the king, and with a title, professing that it had been "set forth, overseen, and corrected," by the archbishop. It appears for the most part to have been faithfully made; but,

[1] Strype's Life of Cranmer, vol. ii. c. v.

in some instances, additions have been introduced into the text, of which there is not the slightest vestige in the original, and which may, therefore, be reasonably attributed to the primate himself.

The work is drawn up on the same plan as the "Bishops' Book" and the "King's Book,"[1] which had preceded it; being an elementary exposition of the apostles' creed, the Lord's prayer, the commandments, and the sacraments. In this book the commandments are arranged conformably to the Romish practice; that is, the first and second are consolidated, and the tenth is divided into two; but in the dissertation upon idolatry which Cranmer introduced into the translation, he acknowledges that the two first were anciently divided. Besides the two sacraments of baptism and the Lord's supper, a third is insisted upon; namely, absolution, or the authority

[1] These two books are brief formularies of doctrine published in the reign of Henry VIII., after the secession of that monarch from the Church of Rome, and were among the first public attempts that were made at a reformation of religious opinion. The first, which appeared in 1537, was entitled *The Godly and Pious Institution of a Christian Man;* and was vulgarly called the "Bishops' Book," because it was principally composed by the bishops, although not without the assistance of other eminent divines. It contains an explanation of the apostles' creed, the seven sacraments, the ten commandments, the Lord's prayer, and the salutation of the Virgin; to which are annexed two articles on justification and purgatory. The other was published in 1543, and was, in fact, little more than a revised and enlarged edition of the Bishops' Book, with its title slightly altered. It was then called *The Necessary Doctrine and Erudition for any Christian Man*, or, popularly, "The King's Book;" either because Henry himself had had a

of the keys, by virtue of which sinners are reconciled to God: a circumstance which leaves it somewhat doubtful whether Cranmer had at that time finally resolved on the rejection of all the sacraments but two.[1] In the explanation of the doctrine of the holy communion, the translation exhibits one remarkable variation from the original, which can scarcely be considered accidental and undesigned; for it asserts that the body and blood of Christ are *received* in the sacrament, whereas the Latin catechism speaks of them as being *present*.[2]

considerable share in its execution, or as being set forth by royal authority. With the exception of some additional matter respecting free-will, good works, justification, and prayer for departed saints, it is in substance the same as the former work. Although these documents carry no authority along with them in the present day as formularies of faith, being set forth antecedently to the formal renunciation of the errors of popery in the reign of Edward VI., still they are of interest and importance to all who would acquaint themselves with the rise and progress of the Protestant opinions in this country, or would examine into the history and meaning of those formularies which were afterwards established, and are still of primary authority in the Church of England. See Lawrence's *Bamp. Lects.* p. 199, 200; Burnet's *Hist. Reform.* vol. i. p. 572; Collier's *Eccles. Hist.* vol. ii. p. 139.

[1] See Dr. Burton's Preface to Cranmer's Catechism.

[2] The circumstance of Cranmer's early familiarity with Germans, and his translation of a Lutheran Catechism, has led to the idea that he once maintained the Lutheran doctrine of the sacrament; and undoubtedly the language held concerning the real presence, in the English version, is extremely strong. But that he had renounced all notions of the bodily and local presence, whether Romish or Lutheran, previously to the publication of the Catechism, seems tolerably clear from

Poinet's Catechism, 1553.

The second larger Catechism was published in the year 1553, only a short time before the king's death, and is commonly called King Edward the Sixth's Catechism. This work corresponds in some degree with the Church Catechism which had been published four years before, and is copied very closely by Dean Nowell in his larger Catechism, published in 1570. In the royal letter of recommendation prefixed to it, the king speaks of it as having been composed by a "certain pious and learned man," and that he committed the examination and revisal of it to certain bishops and other men of learning whose judgment he much regarded. These were most probably Cranmer, Ridley, and the other divines who in the preceding year had been employed in drawing up the articles of religion. Who was the author of the Catechism is not ascertained. It has been ascribed by some, and perhaps correctly, to Poinet, who was successively Bishop of Rochester and Winchester; and by others

the answers he returned to the ten questions submitted to the bishops respecting the Mass in 1547; in which he affirms that the oblation and sacrifice of Christ in the Mass is so entitled merely because it is a representation and memorial of his cross and passion. It is further evident from his answer to Dr. Smythe's Preface, in which he confesses that "not long before he wrote this Catechism he was in the error of the real presence, as he had been in divers others, such as transubstantiation, propitiatory masses, pilgrimages, purgatory, and pardons." It is undoubted that Cranmer was indebted for his first convictions of the true doctrine of Christ's presence in the Eucharist to Ridley, who had been previously led to embrace the Anglican doctrine of the sacrament by the perusal of the celebrated treatise of Bertram on the Body and Blood of Christ, published about 840. See Le Bas's *Life of Cranmer*, p. 313.

to Alexander Nowell,[1] who was at the time head-master of Westminster School, and subsequently dean of St. Paul's, probably because he afterwards either revised it, or composed another upon the same plan. But whoever might be its author, Cranmer probably recommended it to the notice of the king, and consequently to public use; "it being that prelate's chief object," as Strype remarks, "by catechisms, articles of religion, and plain expositions of fundamentals, to instil right principles into the minds of youth, and effectually eradicate popery."[2] It was

[1] Strype assigns this Catechism expressly to Nowell. His argument is grounded on its similarity to the one of which Nowell was the acknowledged author, and published in 1570. "The collocutores," he says (*Memorials*, ii. chap. ii. b. xv.), "are in both Catechisms the same, viz. *Magister* and *Auditor*. And in many places the very same questions and answers are given verbatim; only Noel's Catechism, published under Queen Elizabeth, is much larger." Churton, however, in his Life of Nowell, seems to furnish a more probable account of the resemblance. "It was a principle," he remarks, "with our Reformers, in the reign of Queen Elizabeth, not to frame a new Liturgy, but to revise and retain what was already well done in the Liturgy and Articles of Edward VI.; and Nowell, one of those reformers, thought himself bound to pay similar deference to the Catechism of that reign, which, in point of authority, was only inferior to the established Liturgy, and Homilies, and Articles of the Church. This also obviated a popular pretext of the Roman Catholics, who objected nothing more frequently against the Reformed than the novelty and variety of their catechisms, or, as they chose to call them, religions."

[2] See Strype's Life of Cranmer, b. ii. c. xxxiv.; Collier's Eccles. Hist. (Lond. 1840), vol. v. b. iv.; Todd's Hist. and Crit. Introd. to the 39 Articles, p. xxii.

originally printed both in English and Latin; and was enjoined to be taught in schools as a sequel to the other brief Catechism set forth in the beginning of this reign. It differs from the first Catechism of King Edward; for it is drawn up in a catechetical form. It is distributed under the heads of the Decalogue, the Creed, Baptism, the Lord's Supper, and Prayer. The commandments of the first table are merely rehearsed; those of the second are explained. The two sacraments are only incidentally noticed in the course of the exposition of the creed. The forty-two articles, which had been put forth a short time before by the authority of Cranmer, are appended to it.

Dean Nowell's Catechism, 1570.

Besides these Catechisms of Edward, there is also another in Latin, compiled by Nowell, dean of St. Paul's, which was published in the reign of Queen Elizabeth, 1570. This Catechism had been drawn up seven years before by Nowell, the prolocutor of the lower house of convocation, at the solicitation of secretary Cecil, to whom it was dedicated; and was framed chiefly on the model of the one set forth at the latter end of Edward the Sixth's reign, and usually attributed to Poinet. Its history is this:— In the year 1562, the same year in which the thirty-nine articles of our Church were compiled and agreed upon, the work was submitted to the convocation, who, after carefully examining it, and introducing into it extensive alterations, unanimously gave to the performance the sanction of its approbation. Nowell having received the manuscript interlined, and in

some places blotted, caused the whole to be transcribed, and sent the corrected copy to Cecil; "not," as he informs him in the letter with which it was accompanied, "in his own name, as afore, but in the name of the clergy of the convocation, as their book; seeing it was by them approved and allowed."[1] The fresh transcript of the Catechism remained in the secretary's hand for above a year, and was then returned to the author "with some learned man's notes." It remained with Nowell till 1570, when, at the urgent request of the two archbishops, it was published, and, with Cecil's permission, dedicated to the archbishops and bishops.

It was translated, by the dean's desire, into English in the course of the same year; and afterwards into Greek, by Dr. Whittaker, his nephew. This Catechism was designed not only for the use of schools, it was likewise intended to be a guide to the younger clergy and students in theology, and also to serve as a systematic and standing summary of the reformed doctrines of the Church of England.[2] Although it was approved by the lower house of convocation, it appears never to have received the formal sanction of the upper house; and has never

[1] The letter may be seen in Strype's Annals, vol. i. p. 352.

[2] See Strype's Annals, vol. i. ch. xxii.; Mem. vol. ii. ch. ii. b. xv.; Life of Abp. Parker, b. iv. ch. iii.; Collier's Eccles. Hist. vol. vi. p. 388. Also Noelli Catechismus, with Preface by W. Jacobson, to which I am indebted for some of the above remarks.

obtained a place among the authorised formularies of the Church.[1]

[1] From the minutes of matters which were to be considered in the Convocation of 1562, it appears to have been originally designed that this Catechism, with the Thirty-nine Articles, and Jewell's Apology, should have been published "in one book, and by common consent authorised as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar-schools throughout the realm."—See Strype's *Annals*, vol. i. p. 474; Todd's *Introd.* p. xxviii.

QUESTIONS ON THE INTRODUCTORY PART.

1. WHAT is the derivation and meaning of the term Catechism? and in what sense is it used by ecclesiastical writers?

2. On what authority is the practice of catechising grounded? Shew that this practice is recognised in both the Old and New Testament.

3. State the practice of the Jews in this respect.

4. Who were the catechumens? and when was Baptism generally administered?

5. Into how many classes were the catechumens divided? State what these were.

6. Were adult converts admitted immediately to Baptism?

7. What regulated the period of catechetical instruction?

8. What was the practice of the early Church in this respect? What at a subsequent period? and why?

9. Of how many sorts were the pagan catechumens? and by what name was each class distinguished?

10. What is the form and matter of the Church Catechism?

11. In what year and in whose reign was it drawn up? and who is supposed to have been its author?

12. What is the probable history of its composition?

13. Was it originally a separate office?

14. When and by whom was the explanation of the Sacraments added?

15. In whose reign and in what year was the Cate-

chism commonly known by the name of Cranmer's Catechism published? What is the history of the work?

16. How are the Commandments arranged in it? and does it insist upon more than the two Sacraments now recognised by our Church?

17. In whose reign and in what years were the "Bishops' Book" and the "King's Book" published? Why were they so designated? Had they any other titles?[1]

18. What was the title of the Catechism published in the year 1553?

19. To what persons has the authorship been ascribed?

20. How does it differ from the first Catechism of King Edward? and what is the plan of the work?

21. What Catechism was published in Queen Elizabeth's reign? In what year was it set forth?

22. Give some account of its history.

23. What was the design of this Catechism?

24. Is it recognised among the authorised formularies of the Church?

[1] The questions are occasionally taken from the notes.

Analysis of the Church Catechism,

TAKEN FROM DEAN COMBER.

The Catechism containeth two general parts:

1. The baptismal vow, which is,
 - 1. Introduced by mentioning,
 - 1. The adjunct of baptism . . } Our name Quest. I.
 - 2. The benefits of baptism, viz. to be . . . { 1. Members of Christ; 2. Children of God; 3. Heirs of heaven } Q. II.
 - 2. Repeated by shewing what we promised,
 - 1. To renounce . { 1. The devil, 2. The world, 3. The flesh. }
 - 2. To believe . . The Creed.
 - 3. To do . . . { The Ten Commandments. } Q. III.
 - 3. Owned by declaring . { 1. Our consent unto it, 2. Our gratitude for it, 3. Our desire to keep it. } Q. IV.
2. The explication thereof, as to
 - 1. The *credenda*, or things to be believed . . .
 - Contained in The Creed . . Q. V.
 - Explained by { The following question . } Q. VI.
 - 2. The *agenda*, or the things to be done.
 - 1. As to the matter of them,
 - Contained in { The Ten Commandments. } Q. VII. VIII.
 - Explained by shewing our { Duty to God, } Q. IX. X. { Duty to our neighbour. } Q. XI.
 - 2. As to the means to perform them, viz.
 - 1. Devout prayer, which is
 - Taught in { The Lord's Prayer. } Q. XII.
 - Explained by { The following question } Q. XIII.
 - 2. A due use of the Sacraments,
 - 1. Which are explained in general as to { 1. Their number. } Q. XIV. { 2. Their nature. } Q. XV.
 - 2. Treated of in particular, viz.
 - 1. The Sacrament of Baptism. } Q. XVI. XVII. XVIII. XIX. XX.
 - 2. The Sacrament of the Lord's Supper. } Q. XXI. XXII. XXIII. XXIV. XXV.

PART I.

THE BAPTISMAL COVENANT.

Eccl. v. 4.

"When thou vowest a vow unto God, defer not to pay it."

2 Tim. ii. 19.

"Let every one that nameth the name of Christ depart from iniquity."

A

HISTORICAL AND PRACTICAL EXPOSITION

OF

The Church Catechism.

PART I.

THE BAPTISMAL COVENANT.



THE Church Catechism may be arranged under the five following heads :— Division of the Catechism.

I. The Baptismal Covenant.
II. The Articles of the Christian Faith.
III. The Commandments.
IV. The Lord's Prayer.
V. The Sacraments.

SECTION I.

PRIVILEGES OF BAPTISM.

Q. What is your name ?
A. N. or M.

The name which is here given by the catechu- Christian name.

men, or person catechised, in reply to the introductory question of the catechist, is designated his Christian name, because it was given to him when he was admitted into Christ's visible Church by the sacrament of Baptism; as he derived his surname, or the name of his family, from his natural parents, so did he his new, or Christian name, from his spiritual parents—those persons who undertook the responsibility of his Christian training, and upon the faith of whose engagements then entered into in his behalf, he was baptised, and so federally admitted into the communion of Christ's Church.

The custom of honouring persons with new and appropriate names when they were admitted to any new office or privilege was common among the ancient nations, whether Jewish or heathen. Thus, when God was pleased to enter into covenant with the father of the faithful, and to ordain circumcision as the outward sign or token whereby he and the succeeding generations of his offspring should be admitted into it, He changed his name from *Abram*, which means
Gen. xvii. 5. "a high father," to *Abraham*, signifying "a father of many nations." So, in like manner, our Lord
Luke ii. 21. formally and publicly received His name of Jesus when He condescended to submit to the same initiatory rite of the Jewish Church. In conformity with this divine appointment, the early Christians adopted the practice of naming their children when they were admitted to the corresponding sacrament of Baptism; a practice which has been continued without interruption in the Christian Church down to our own times.

Q. Who gave you this name?

A. My godfathers and godmothers[1] in my baptism, wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

By whom given. Gen. xxi. 23.

Our baptismal name is conferred upon us, not by our parents,[2] as was the practice of the Jewish Church, but by persons who are entitled godfathers and godmothers,—that is, fathers and mothers in the matters that concern us as heirs of an eternal inheritance. Other titles have been given to them, expressive of the position which they occupy, and of

[1] The office of godparents seems to have been derived from the Jews, who formerly did, and even now, require sponsors to answer for those who are to be circumcised. The witnesses mentioned by Isaiah (viii. 2), at the naming of his son, are supposed to be of the same nature as these sureties. See Wheatly *on the Common Prayer*, p. 348.

[2] In the early ages of the Church parents ordinarily represented their children at Baptism, and undertook to bring them up in accordance with their Christian profession. One godfather was required for each male, and one godmother for each female, whether the person was an infant or adult. In process of time, however, in order to afford every possible security for the Christian education of the infant, it was thought expedient to provide an additional godfather or godmother, according as the sex might be male or female. At a later period, it being considered that no positive promise could increase the natural obligation under which parents are laid to bring up their children in their own faith, the Church determined that other persons should undertake the office with them, not with a view to release the natural guardians from a duty, from the discharge of which nothing can exculpate them, but merely to provide an additional security in case of their death, or of their being negligent of the religious education of their children, or too ignorant or too depraved to be sensible of its importance.

the duties to which they are pledged: thus, they are called *sureties*, because they make the requisite baptismal promises for infants; pledge themselves to the Church that they will be answerable for their Christian education; and undertake, when they are sufficiently advanced in age and knowledge, to present them to the Bishop for Confirmation.[1] They are likewise termed *witnesses*, because they attend at the Baptism of such as are of riper years as witnesses of their engagements, and are thereby laid under an obligation to remind them of their baptismal vow, and to suggest, as occasion may require, spiritual counsel or remonstrance.[2]

Baptismal privileges.

The statement, that the new name by which the child is henceforth to be designated is given by his sponsors, is succeeded by an enumeration of the pri-

[1] The twenty-ninth canon of our Church requires that no person be admitted as a godfather or godmother who has not been a communicant. "Neither shall any person be admitted godfather or godmother to any child at christening or confirmation before the said person so undertaking hath received the holy communion."

[2] Similar to this was the office of sponsors in the primitive Church. Bingham (xi. 8, 1) divides them into three sorts:—1. Those who answered for infants. 2. Those who answered for sick or infirm persons unable to answer for themselves. 3. Those who attested the baptism of such as were adults and able to answer for themselves.—In the case of infants the sponsors were required to answer to all the baptismal interrogatories, and to provide, as far as they were able, for their Christian education. In the case of adults, their only duty was to be the guardians of their spiritual life, and superintend their instruction and moral conduct both before and after their admission to baptism.

vileges which are conditionally conferred upon him at Baptism. The first, and the foundation of the rest, is, that he is thereby "made a member of Christ;" that is, a member of His mystical body the Church, whereof Christ is the head. Christ is to the Church what the head is to the body; and each person who belongs to the Church is a member of that body, or, in the expressive language of the Catechism, "a member of Christ." Rom. xii. 5. 1 Cor. xii. 27. Eph. iv. 15. Col. ii. 19.

The second privilege is, that he is made "the child of God." He was naturally an enemy of God, a child of wrath; he is now taken into covenant with God, adopted into His family, dedicated to His service, and entitled to His promises. Rom. v. 10. Eph. ii. 3. Gal. iv. 5.

The third privilege of Baptism is, that by being admitted into the Christian covenant, he is made "an inheritor of the kingdom of heaven." He thereby acquires a title to an eternal inheritance of happiness hereafter in the heavens, founded on the promises of God in Christ Jesus to His adopted children, and to which he will not fail to attain, if he be careful to practise that "holiness" in which he has engaged to live, and "without which no man shall see the Lord." Rom. viii. 17. Heb. xii. 14.

SECTION II.

ENGAGEMENTS OF BAPTISM.

Q. What did your godfathers and godmothers then (*i. e.* promise) for you?

A. They did promise and vow three things in my name. First, that I should renounce the devil and all his

works,[1] the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the articles of the Christian faith. And thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Sponsors' vows.

After enumerating the privileges which are assured to the believer at Baptism, the Church proceeds to state the engagements which are then contracted in his name by his sponsors. These engagements, or promises, are comprised under three heads; and include a thorough renunciation of all sin, implicit faith in God, and a sincere obedience of heart and life.

I. The evil which we are pledged to renounce is of a threefold character. It is that which originates in the insidious suggestions of our ever-watchful enemy, the devil; in the allurements which we en-

[1] It was customary in the ancient Church for the catechumens, immediately before the administration of Baptism, to make a public and solemn renunciation of idolatry and false worship, under the general title of the devil and all his pomps, &c., which was done with their faces turned to the west, and then immediately after to profess their faith by repeating the creed, during which recital they turned to the east; the meaning of which symbolical practice is thus explained by the early Christian writers: "The west," says St. Cyril, "is the place of darkness, and Satan is darkness, and his strength is in darkness. For this reason you look toward the west when you renounce the prince of darkness." And St. Ambrose says: "Thou art turned about to the east; for he that renounces the devil turns unto Christ." Plainly intimating that turning to the east was considered as a conversion from Satan unto Christ; *i. e.* from darkness unto light, from serving idols to worship Him who is the Sun of righteousness and the Fountain of light. —See Bingham, xi. 7.

counter in the visible objects around us; and in the corrupt inclinations of our own hearts: in other words, in the three great enemies of our souls, the devil, the world, and the flesh.

1. The first spiritual enemy to be renounced, that is, resisted and forsaken, is the "devil," or the prince of the fallen angels. This being is described in Scripture by several titles, which are all of them expressive of his qualities. The word "devil," which is his most appropriate appellation, represents the Greek word *diabolos*, from which it is derived, and signifies an *accuser* or *slanderer:* and he is so called, because he originally calumniated, or slandered, the Almighty in paradise, by representing Him as an enemy to the increase of man's knowledge and happiness, and still slanders Him by false and blasphemous suggestions; and because, on the other hand, he is the accuser of our brethren, which "accuseth them before our God day and night."[1] He is likewise called *the tempter*, which name denotes him as being distinctively and pre-eminently the seducer who entices mankind to sin. He is also addressed by our blessed Lord by the name of *Satan*, which, in its original acceptation signifies generally an *adversary* or *opponent;* and is very appropriately applied to the great adversary or opponent, the adversary or opponent of God and man. This formidable spiritual enemy we pledge ourselves to renounce; that is, to disavow all fellowship with him, to abandon his service, to resist his seductions, and to exert our most resolute endeavours to check his influence, and to subvert his king-

2 Pet. ii. 4.

Gen. iii. 5.

Rev. xii. 9, 10
Matt. iv. 3.

Ib. v. 10.

[1] Parkhurst's Greek Lexicon.

dom in the world. We also undertake to renounce "all" the "works" of Satan. Such, no doubt, is wilful and deliberate sin of every kind; but more particularly those sins which originate in the immediate suggestions of the parent of all evil: pride, malice, envy, treachery, lying, cruelty, murder, revenge, hatred, and idolatry.

John viii. 41-44.

2. The second enemy which we are required to forsake and oppose is, that which presents itself in the temptations arising out of the visible objects around us, that is, "the world with its pomps and vanities." It is not here intended that we are to forego our place and occupation in that system of grace and providence which God Himself hath appointed as our present sphere of operation, or to relinquish any of the duties, the charities, or the legitimate enjoyments of this present life; but only to renounce a conformity with the evil principles and practices of the world around us. To retire from that post which the Almighty has assigned us in this life, were to forego the very purpose of our being, and to relinquish the instrumental means of our own religious perfection. We are to live in the world, and yet to resist its temptations. Our endeavour must be, that whilst we strive to fulfil the several duties arising out of the various relationships of life, we do not suffer the world so to engross our thoughts and affections as to render us forgetful of God and the concerns of eternity; but that we resolve so to live above this present transitory and imperfect scene, as to be at all times ready to forego, at whatever cost, its honours, its pleasures, its advantages, whenever

the allegiance which we owe to our Maker requires the sacrifice.

3. The third spiritual enemy against which we must wage a continual warfare, is "the flesh," the "sinful lusts" of which we now pledge ourselves to renounce. The term flesh is very frequently opposed in Scripture to spirit, and signifies our carnal nature unregenerated by divine grace. By its lusts we are to understand all those impure and sinful inclinations and affections of the natural man which are forbidden by the law of God, and are opposed to His Spirit, and which are called, in a more especial manner, in Scripture, "the works of the flesh." Gal. v. 17. Rom. viii. 4, 5, 7. Gal. v. 20, 21. Ib. v. 19.

Concerning each of these evil passions of our nature, which we renounce in Baptism, we do not undertake what is beyond our power; for we do not engage that the temptations of the devil shall never beset and molest us, that the vain shew of the world shall never appear inviting to us, that our own corrupt nature shall never prompt or incline us to evil; but we undertake what, through the grace of God, though not without it, is in our power,—that we will not either designedly or carelessly give these, our spiritual enemies, needless advantages against us; and that, with whatever advantage they may at any time attack us, we will never yield to them, but always resist them with the utmost prudence and strength. This is the renunciation here meant; and the Office of Baptism expresses it more fully, where we engage "so to renounce the devil, the world, and the flesh, that we will not follow nor be led by them."[1]

[1] Abp. Secker's Church Catechism.

Profession of faith.

II. The second part of our baptismal engagement requires an avowal of our faith,[1] a declaration of our belief in those fundamental doctrines of Christianity which God has revealed to us in the Gospel, and which are concisely and comprehensively expressed in that summary of the articles of the Christian faith called the Belief, or the Apostles' Creed. Now, belief is undoubtedly an act of the understanding; but it will profit us little if it rests there, if it does not reach the heart and the practice. We must be impressed with an undoubted conviction, that we have ourselves a personal interest in the truth of the articles of faith to which we give our assent; a conviction which will cause our conduct at all times to coincide with our profession; and thus to fulfil the third promise made for us in baptism—"to keep God's holy will and commandments, and to walk in the same all the days of our life."[2]

Obedience of heart and life.

III. This third baptismal requisition implies an implicit and unreserved submission to the will of God, and an engagement to make it the daily rule of our life and conversation. As the truths which we are required to believe, or the articles of the Christian faith, are comprised in what is called the Apostles' Creed, so the precepts which we are required to obey,

[1] In the early Christian Church the creed was repeated only at Baptism. It was not till about the year 500 that the practice of publicly reciting it in the daily service was introduced. The benefit of such a plan was soon perceived, and thence the custom itself was soon universally adopted both by the Eastern and Western Churches.

[2] Bp. Kaye's Tract on Confirmation.

or the commandments of God, are briefly summed up in the two tables of our duty to God and our neighbour, called the Ten Commandments, which were delivered to the Israelites on Mount Sinai, and which are of universal, because of moral, obligation.

Matt. xix. 17, 19. Rom. xiii. 8, 9.

Q. Dost thou not think that thou art bound to believe and to do as they have promised for thee?

A. Yes, verily; and by God's help so I will. And I heartily thank our heavenly Father, that He hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

Confirmation of baptismal promises.

The catechumen here declares his readiness to take those vows upon himself which his godfathers and godmothers, when he was dedicated at the font of Christ, had made as proxies in his behalf; assured that those engagements, whether made voluntarily or not, contain no more than is required of him in Scripture, and that upon his fulfilment of them, the benefits of baptism and the blessings of redemption ultimately depend. But whilst he declares his earnest resolution to believe whatever God teaches, and to do what He commands, he is, at the same time, wisely and piously instructed to add, that he is able to do all the things which are required of him, not indeed in his own strength, but in humble dependence on God's blessing, and in reliance upon the assistance of His grace.

2 Cor. iii. 5.

He is also taught to acknowledge that the state to which baptism has admitted him is "a state of salvation;" that is, a condition in which he certainly

will be saved, if his faith and conduct shall be worthy of the vocation wherewith he is called; and also to express his humble and heartfelt gratitude to God, his heavenly Father, for imparting to him a blessing to which he could have had no title but for the all-prevailing merits and intercession of his Saviour Jesus Christ. But because, through the frailty of his nature, he is ever liable to fall from that state of salvation, to which God, of His infinite mercy, has called him by admission into His Church, he further declares that, to enable him to continue in that Church, and to persevere till he shall obtain its crown in heaven, he "prays unto God" for a continuance of divine grace; in humble assurance that He will vouchsafe the aid of His Spirit to such as ask in faith and sincerity, and in the confident expectation that, if he be not wanting to himself, "He which hath begun a good work in him, will perform it until the day of Jesus Christ."

Phil. i. 6.



QUESTIONS ON THE FIRST PART.

1. How may the Catechism be divided?

2. Why is your Christian name so called?

3. From whom is your surname derived?

4. Was it usual in early times to give new names to persons who were admitted to any new office or privilege?

5. On what occasion did God change the name of the father of the faithful? What is the meaning of Abraham?

6. What is the personal name of our Saviour? and when was it given Him?

7. By whom and when is our Christian name given us?

8. By what other titles are godfathers and godmothers called?

9. Was it ever usual for parents to represent their children at baptism?

10. How many sponsors were required in the early ages of the Church? What led to the increase of their number?

11. Into how many classes, according to Bingham, were they originally divided?

12. What and how many are the privileges of Baptism?

13. What do you understand respectively by the expressions, "a member of Christ," "a child of God," and "an inheritor of the kingdom of heaven?"

14. What are the engagements which were entered into by your sponsors at Baptism?

15. What do you understand by renouncing?

16. Whom do you mean by the devil?

17. By what different titles is he called in Scripture?

18. What is meant by "the works" of the devil?

19. In what manner was the renunciation of Satan made in the ancient Church?

20. In what position did the catechumens repeat the Creed?

21. How is the practice explained by the early Christian writers?

22. What is the second spiritual enemy you promised by your sponsors to renounce?

23. What is meant by renouncing "the world" with "its pomps and vanities?"

24. What is the third enemy you pledged yourself to resist?

25. To what is "flesh" opposed in Scripture?

26. What do you understand by its "lusts?"

27. What is the general meaning of the threefold renunciation made at Baptism?

28. What is the second part of your baptismal engagement?

29. Where are "the articles of the Christian faith" briefly contained?

30. About what time was the practice of publicly reciting the Creed in the daily service introduced?

31. What is the third promise that was made for you at Baptism?

32. Where are the commandments of God chiefly to be found?

33. Why do you consider yourself bound to confirm your baptismal promises?

34. What do you understand by "a state of salvation?"

35. To whom are you indebted for being placed in this state?

36. How do you expect to be enabled to fulfil and to persevere in the performance of all that is required of you?

37. How is God's grace to be obtained?

PART II.

THE

ARTICLES OF THE CHRISTIAN FAITH.

HEBREWS x. 23.

" Let us hold fast the profession of our faith without wavering."

The Analysis of the Apostles' Creed,

TAKEN FROM DEAN COMBER.

In the Creed are two parts, shewing what we believe,

I. Concerning God.

1. In general, that there is one God . . . ART. 1. *I believe in God*

2. That this one God is distinguished into three Persons,

1. The Father described,
 - 1. By his nature *The Father Almighty,*
 - 2. By his works: Creation . . } *Maker of heaven and earth:*
 Providence . }

2. The Son described by
 - 1. His name and offices . . II. *And in Jesus Christ*
 - 2. His nature,
 - 1. His divinity: . } *His only Son our Lord,*
 - 2. His humanity: . } III. *Who was conceived by the Holy Ghost, born of the Virgin Mary,*
 - 3. His works in order to our redemption, viz. . .
 - 1. His passion } IV. *Suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell;*
 - 2. His resurrection: } V. *The third day he rose again from the dead,*
 - 3. His ascension and glory: } VI. *He ascended into heaven, and sitteth at the right hand of God the Father Almighty;*
 - 4. His return to judgment: } VII. *From thence he shall come to judge the quick and the dead.*

3. The Holy Ghost described by
 - 1. His nature, } VIII. *I believe in the Holy Ghost;*
 - 2. His office: }

II. Concerning ourselves.

1. That we are members of an holy society, wherein,
 - 1. We are united together: } IX. *The Holy Catholic Church;*
 - 2. We have communion with one another: } *The Communion of Saints;*

2. That we have privileges, by being members thereof:
 - 1. Here, remission of sin: } X. *The forgiveness of sins;*
 - 2. Hereafter,
 - 1. To the body } XI. *The resurrection of the body,*
 - 2. To both soul and body: } XII. *And the life everlasting. Amen.*

PART II.

THE ARTICLES OF THE CHRISTIAN FAITH.

SECTION I.

INTRODUCTORY: ORIGIN AND HISTORY OF CREEDS.



IT appears that in the early ages of the Church, when the truth was received in all simplicity and purity, the profession of faith which the Apostles deemed it necessary to require from the first converts to Christianity simply comprehended a belief that Jesus Christ was the promised Messiah, the Son of God; or, according to the form of Baptism, belief in the Father, the Son, and the Holy Ghost. Thus the simple declaration of the Ethiopian eunuch, "I believe that Jesus Christ is the Son of God," was evidently accepted by Philip as a sufficient profession of his faith; for we find that the Apostle immediately baptised him upon that confession. A similar profession was made by Peter to our Lord, in the name of all the Apostles, —"We believe and are sure that thou art that Christ, the Son of the living God." In process of time, however, it came to pass, that vain and speculative men, dissatisfied with the short and simple creeds which

The earliest creeds very short and simple.

Acts viii. 37.

John vi. 69.

the Apostles had sanctioned, or anxious to shew their cleverness, and to appear "wise above what was written," began to indulge presumptuous inquiries into doctrines far beyond man's comprehension, and attempt to reduce revealed truth to the level of the human understanding. To this wantonness of speculation, and a consequent departure from the primitive simplicity of the Christian faith, may fairly be attributed the introduction of more extended and minute professions of faith than otherwise it might have been expedient to adopt.[1] It was not until heresies gained ground, and destroyed uniformity of belief among Christians, that the Church shewed any inclination to multiply articles of belief, or to burden its members with enlarged expositions of Christian doctrine. The mere baptismal form might have sufficed as a confession of the doctrine of the Trinity, had men been content simply to recognise in that confession the mysterious union of the three Persons in the Godhead, equal in majesty and honour. The bare acknowledgment that Christ was Son of God and Son of man, might have superseded any further illustrations of the incarnation, if all would have agreed in accepting those terms in their plain and obvious signification. But when refinements and subtleties were introduced, which gave a false colouring to these simple declarations, the overseers of Christ's Church would have betrayed the sacred trust committed to them, had they not stood forth in their character of pillars of the truth, to fence and guard

Multiplication of articles of faith the result of heresy.

[1] See Bp. Van Mildert's Sermons, preached at Lincoln's Inn, vol. i. sermon iv.

these doctrines against opposition or evasion by the most laboured phraseology and the most minute distinctions, and to define what was the true faith which was, once for all, delivered to the saints. Thus far, enlargements of the primitive confessions of faith were rendered imperative; and it will not be easy to shew that, in any public formulary generally adopted by the Catholic Church, more was done in this respect than the exigency of the case required.

Meaning of the word Creed.

By the word 'creed,' which is derived from the Latin *credo*, in English *I believe*, is meant a brief summary of the main articles of the Christian faith. The name which was most commonly given to these articles in the ancient Church was *symbolum*, a Latin word which signifies a "watchword;" which, whether borrowed, as some of the fathers assert, from military language, or, as others assert, from the signs of recognition in use among the heathen in their mysteries, denotes a test and a shibboleth, whereby each Church may know its own, and is circulated throughout its members as a warning against the snares of enemies or false brethren.[1]

The Creed a compendious form of belief in the Trinity.

The Creed is, properly speaking, a declaration of belief in each of the three Persons of the holy and eternal Trinity. In this point of view it corresponds with the doxology in the Prayer-Book, called *Gloria Patri*, which is a compendious Catholic creed; and they both derive their origin principally from the form of Baptism delivered by our Lord.

The Apostles' Creed.

The earliest form of creed which embodied the doctrines taught by the Apostles was in substance

[1] See Hind's History of Christianity, vol. ii. ch. vi.

very much the same as that summary of faith which is now called in the English Church the Apostles' Creed. The origin of this Creed is uncertain. Some writers have supposed that it was composed by the Apostles themselves in the very form of words in which it is now expressed; and there is even a tradition, recorded by an ancient author, that each of the Apostles contributed a clause to the Creed. The tradition, however, is destitute of all foundation. We have incontestable evidence, in the statements of Archbishop Usher and Bishop Pearson, that several of the articles which the Creed now contains were not inserted in it before the fourth century: such are, Christ's descent into hell, the communion of saints, the holy catholic Church, and the life everlasting; which alone furnishes demonstrative proof that the Creed, in its present form, was not composed by the Apostles. To this we may add, the silence of St. Luke in the Acts of the Apostles, of the authors of the apostolical epistles, and of every ecclesiastical writer for the first three centuries, with regard to any such Creed,—an omission for which it would be very difficult to account, if a composition known to have been authoritatively put forth by the Apostles had been extant in their days.[1] Further, the silence of the Nicene Council upon the subject is especially remarkable, because then, at least, one would suppose there would have been a recognition of such a form had it existed. There were then no difficulties in the way to prevent its being openly brought forward, if there had been such a Creed, for persecution had

[1] Bingham, b. x. ch. iii. § 5, 6, 7.

then ceased, and there could be no reason for concealing it, especially when they were about to promulgate one intended for the same purposes as this is supposed to have answered. The rise of heresies might have rendered some addition desirable; but there would have been at least some respectful recognition of the summary left by the Apostles, had any such been embodied in writing. The silence of this council upon the matter appears conclusive against the idea.

Why so called.

It is generally supposed that this Creed is called the Apostolic Creed, or the Creed of the Apostles, not because it was composed by them, but because it contains the substance of apostolical doctrine,[1] and was the ancient baptismal creed of an apostolically founded Church, namely, that of Rome.[2] It was not all composed at once, but gradually attained its present form; being imperceptibly augmented according to the growth of heresy, and according to the exigencies and circumstances of the Church,

[1] "It is a fact worthy of remark, that the twelve articles of which this Creed consists may be collected from the discourses of St. Peter in the first chapter of the book of the Acts."—Townsend's *New Testament chronologically arranged.*

[2] The Apostles' Creed, as it is particularly called, though other creeds are equally entitled to the name, and have in fact been so called, is undoubtedly no other than the creed of one particular Church,—viz., that of Rome; and is neither so old, taken all together, nor of so great authority, as the Nicene Creed itself. "It has obtained the name of the *apostolic* creed," says the learned Wall in his *History of Infant Baptism*, "for no greater or other reason than this:—it was a custom to call those churches in which any Apostle had personally taught, especially if he had resided there any long time, or

from which it was designed to banish the errors that daily arose.

The Nicene and Athanasian Creeds only expansions of the Apostles' Creed.

Besides the Apostles' Creed, there are two other creeds used in our Liturgy,—the Nicene Creed, and that commonly called the Creed of St. Athanasius. The Nicene Creed is in substance no more than an expansion of the Apostles' Creed; and the Athanasian, of the Nicene. They contain only more explicit declarations of the "faith once delivered to the saints," and a renunciation of certain errors, which, if suffered to prevail, would have rendered the whole Christian system a confused mass of discordant propositions.[1]

Nicene Creed, A.D. 325.

The Nicene Creed is so called because the greatest part of it was drawn up and agreed to at the first general council, consisting of Christians from all parts of the world, and held at Nice in Bithynia, A.D. 325. The object of the framers of this Creed was chiefly to define the orthodox faith, in opposition to the heresy of Arius.[2] Hence it is that the articles,

had died there, *apostolic* churches. Of these there were a great many in the Eastern parts,—Jerusalem, Corinth, Ephesus, Antioch, &c.; but in the Western parts, none but Rome. So that any one that in the Western parts of the world spoke of the apostolic Church was supposed to mean Rome; and so their bishop came to be called the apostolic bishop; their see the apostolic see; their faith the apostolic faith; and, among the rest, the creed that they used, the apostolic creed, now called the Apostles'."—Part ii. ch. ix. Also Waterland, vol. ii. p. 196.

[1] Bp. Van Mildert, *ut supra.*

[2] The doctrines condemned at this Council were those of Arius,—a factious presbyter of the Church of Alexandria, who maintained that Jesus Christ was totally and essentially dis-

which in ancient as well as in more modern creeds succeed the mention of the Holy Ghost, are in the Nicene Creed omitted. About these there was no controversy; consequently the bishops assembled at Nice thought it unnecessary to assert them.[1] The Creed was completed by the second general council, held at Constantinople, in the year 381, and was published in the form in which it now stands in the "Order of the Holy Communion."[2] The same objections had now begun to be urged against the divinity of the Third Person in the blessed Trinity which had formerly been advanced respecting our blessed Lord. It was in refutation of these that the remaining articles were annexed to the Creed, except the words "and the Son," which follow the words

Completed at Constantinople, A.D. 381.

tinct from God; that, though the first of all created beings, he was himself created by God, and therefore not of the same substance with Him. The disputes excited by this doctrine had so long disturbed the peace of the Christian world, and were extending so rapidly throughout the Roman empire, that Constantine the Great, the first Christian emperor, assembled a general council at Nice, wherein the deputies from the different branches of the Church Catholic were summoned to put an end to the controversy. At this Council the doctrine of Arius was condemned as impious and heretical; Christ was declared consubstantial (homoüsion), *i. e.* of the same substance, with the Father; the defeated presbyter expelled from the communion of the Church, and his followers compelled to give their assent to the creed which was then drawn up, and which has ever since been received as the rule of faith by all Christian Churches. See Mosheim's *Eccles. Hist.* vol. i. pp. 414, 415.

[1] Bingham, b. x. ch. vi. § 14.

[2] This creed was introduced into the liturgy or service of the eucharist in the fifth and sixth centuries.

"who proceedeth from the Father," which were added by the Western Church in the sixth century. This addition was afterwards warmly controverted, and at length occasioned a total separation between the Eastern or Greek, and Western or Latin Churches. The Western Church believed the Holy Ghost to have proceeded from the Son as well as from the Father; while the Eastern Church contended with equal firmness, that He proceeded from the Father only; and to this day the double procession, as it is called, of the Holy Ghost, is not acknowledged by the Greek Church.[1]

Athanasian Creed.

The Creed commonly called that of St. Athanasius[2] was certainly not written by that father; for in his epistle to the people of Antioch he explicitly declares, "that perfectly acquiescing in the Nicene symbol, it had never entered into his mind to form

[1] See Pearson on the Creed, vol. i. pp. 491, 492; and vol. ii. p. 492, note (*r*).

[2] "As to the name of Athanasius, now generally prefixed to the Creed, I take it to have come thus:—Upon the revival of the Arian controversy in Gaul, under the influence of the Burgundian kings, it was obvious to call one side Athanasians, and the other side Arians; and so also to name the orthodox faith the Athanasian faith, as the other the Arian. This Creed, therefore, being a summary of the orthodox and Catholic faith, might in process of time acquire the name of the Athanasian faith in opposition to the contrary scheme, which might as justly be called the Arian faith. The equivocalness of the *title* gave a handle to those that came after to understand it of a form of faith *composed* by Athanasius; just as the equivocal title of apostolical, given to the Roman creed, occasioned the mistake about its being made by the Apostles."—*Waterland*, vol. iv. pp. 266, 267.

a creed of his own." Besides, the Creed omits the word "consubstantial," which it is difficult to suppose St. Athanasius would not have used; and contains several articles which appear counter-positions to the subsequent heresies of Macedonius,[1] Nestorius,[2] and Eutyches.[3] It was never heard of till above a hundred years after the death of Athanasius, and was then published under the name of that distinguished father; probably because it contained a summary of the Catholic faith as maintained by him with such unshaken constancy in opposition to the heretical doctrines of Arius. Who was its real author it is now difficult to ascertain; but it is supposed by the learned Dr. Waterland that it was composed in Latin by Hilary, Bishop of Arles, about the year 430, for the use of the Gallican Church, and especially for the diocese or province of Arles, and that it was afterwards translated into Greek.[4]

[1] Macedonius denied the personality of the Holy Ghost.

[2] Nestorius denied the actual union of the divine and human natures in the person of Christ.

[3] Eutyches confounded the two natures of our Lord into one,—viz. the divine. These heresies were respectively condemned in the three general Councils of Constantinople, held A.D. 381, in the reign of Theodosius the Great; Ephesus, A.D. 431, in the reign of Theodosius the younger; and Chalcedon, in the reign of Marcian, A.D. 451.

[4] Waterland, vol. iv. p. 261.

The Apostles' and Nicene Creeds compared.

THE OLD ROMAN (OR APOSTLES') CREED.	SCRIPTURE PROOFS.	THE NICENE (OR, MORE PROPERLY, CONSTANTINOPOLITAN) CREED.
I BELIEVE[1] in God the Father[3] Almighty,[4] [Maker of heaven and earth;[a]][5]	[1] Heb. xi. 6. [2] 1 Cor. viii. 6; Mal. ii. 10. [3] Matt. xxviii. 19. [4] Rev. iv. 8; Gen. xvii. 1. [5] Gen. i. 1; Acts iv. 24; Neh. ix. 6.	WE believe[1] in one[2] God the Father[3] Almighty,[4] Maker of *heaven and earth*,[5] *and of*[b] all things visible and invisible;
And in Jesus[1] Christ,[2] his only Son,[3] our Lord;[4]	[1] Matt. i. 21; Luke ii. 21. [2] Acts xvi. 31; John i. 41. [3] John i. 18; iii. 16. [4] 1 Cor. viii. 6; John xx. 18. [5] John xiv. 10, 11; xvii. 21. [6] John i. 3; 1 Cor. viii. 6; Col. i. 16.	And in one Lord[4] Jesus[1] Christ,[2] the only-begotten Son[3] of God, [that is, of the substance of the Father[c]] *begotten of his Father before all worlds*, God of God, Light of light, very God of very God, begotten, not made, being of one substance with the Father;[5] by whom (*i. e.* the Son) all things were made[6] [both things in heaven, and things in earth];
Who was conceived by the Holy Ghost,[1] born of the Virgin Mary;[2]	[1] Matt. i. 20; Luke i. 35. [2] Luke ii. 4-8; Matt. i. 22, 23.	Who for us men and for our salvation came down *from heaven*, and was incarnate *by the Holy Ghost*[1] *of the Virgin Mary*,[2] and was made man;
Suffered under Pontius Pilate, was crucified,[1] [dead,][2] and buried;[3]	[1] Mark xv. 15, 25; Matt. xxvii. 26. [2] John xix. 33; Luke xxiii. 46. [3] John xix. 41, 42.	*And was crucified also for us under Pontius Pilate.*[1] He suffered *and was buried*,[3]
[He descended into hell;][1] the third day[2] he rose again from the dead;[3]	[1] Acts ii. 25-31; Luke xxiii. 43. [2] John ii. 19. [3] Luke xxiv. 5, 7. [4] Jonas i. 17; Matt. xii. 40.	And the third day[2] he rose again,[3] *according to the Scriptures*;[4]

He ascended into heaven,[1] and sitteth on the right hand of [God] the Father [Almighty;][2]	[1] Mark xvi. 19; Acts i. 9-11. [2] Acts vii. *55*, *56*; Heb. x. 12.	And ascended into heaven,[1] *and sitteth on the right hand of the Father.*[2]
From thence he shall come to judge[1] the quick and the dead[2]	[1] Matt. xxv. 31-33. [2] Acts x. 42; Rom. xiv. 9. [3] Dan. vii. 14; Luke i. 33.	And he shall come again *with glory* to judge[1] both the quick and the dead:[2] *whose kingdom shall have no end.*[3]
I believe in the Holy Ghost;[1]	[1] Acts ii. 2-4. [2] John vi. 63. [3] John xv. 26. [4] 2 Cor. xiii. 14. [5] Luke i. 70; 2 Pet. i. 21.	And *we believe* in the Holy Ghost,[d1] *the Lord and giver of life,*[2] *who proceedeth from the Father* (*and the Son*[e]),[3] *who with the Father and the Son together is worshipped and glorified,*[4] *who spake by the prophets.*[5]
The holy [Catholic] Church;[1] [The communion of saints;][2]	[1] Acts ii. 44-47; Ephes. ii. 19, 20; v. 23-27. [2] Heb. xii. 22, 23.	*And we believe one Catholic and Apostolic Church;*[1]
The forgiveness of sins;[1]	[1] 1 John ii. 1, 2. [2] Ephes. iv. *5*; Mark xvi. 16.	*We acknowledge one baptism*[2] *for the remission of sins;*[1]
The resurrection of the body,	John v. 28, 29; 1 Cor. xv. 21, 22.	*And we look for the resurrection of the dead,*
[And the life everlasting].	Matt. xxv. 46.	*And the life of the world to come.*

[a] The clauses in brackets formed no part of the primitive Creed, but were added, at least some of them, several centuries later. The Creed was not finally brought into its present entire form till subsequent to the year 600.

[b] The parts printed in italic denote the additions made at Constantinople to the original Nicene Creed.

[c] The clauses in brackets, which formed a part of the Nicene Creed, are left out in the Constantinopolitan.

[d] Here the Nicene Creed ended; but there was annexed to it an anathema corresponding with the severe monitory clauses of the Athanasian Creed, which was directed against those who said of the Son, that there was a time when He did not exist.

[e] The words, *and the Son*, are an interpolation originally made by the Latin Church at a later period.

SECTION II.

THE CREED,[1] OR RULE OF FAITH.

THE catechumen has now been examined in the nature and privileges of that covenant into which he entered at his baptism, when he undertook to renounce his three spiritual enemies,—the devil, the world, and the flesh, and has acknowledged his solemn obligation to fulfil its engagements. But he also pledged himself, secondly, to believe all the articles of the Christian faith; the catechist, therefore, now calls upon him to repeat what he professed to believe when he was baptised, which he accordingly does by rehearsing the belief, or the Apostles' Creed, in which those articles are briefly contained.

The summary of faith, the Apostles' Creed.

Catech. Rehearse the articles[2] of thy belief.

Ans. 1. I believe in God the Father Almighty, Maker of heaven and earth. 2. And in Jesus Christ, His only Son our Lord. 3. Who was conceived by the Holy

[1] The Church is often blamed for the length and minuteness of her creeds, which are contrasted with the short and simple forms which existed in the time of the Apostles. To shew, however, that she did no more than was absolutely necessary to preserve uncorrupted the primitive simplicity of the gospel faith, it may be sufficient to state, that there is not a single article in this, or indeed in the two other creeds of our Church, which was not directed against prevailing error. Thus, for instance, the titles which, in her first article, the Creed applies to the Deity, were used in opposition to a sect called the Gnostics, who denied that the Supreme God, the Father of Jesus Christ, was the same Being who created heaven and earth. The same remark will apply to the rest of the clauses.

[2] The twelve articles of the Creed may be reduced to these two heads:—

Ghost; born of the Virgin Mary. 4. Suffered under Pontius Pilate, was crucified, dead and buried; He descended into hell. 5. The third day He rose again from the dead. 6. He ascended into heaven, and sitteth at the right hand of God the Father Almighty. 7. From thence He shall come to judge the quick and the dead. 8. I believe in the Holy Ghost. 9. The holy Catholic Church; the communion of saints. 10. The forgiveness of sins. 11. The resurrection of the body. 12. And the life everlasting. Amen.

Ques. What dost thou chiefly learn in these articles of thy belief?

Ans. First, I learn to believe in God the Father, who hath made me and all the world.

Secondly, In God the Son, who hath redeemed me and all mankind.

Thirdly, In God the Holy Ghost, who sanctifieth me and all the elect people of God.

The parts of the Creed.

The Creed contains a declaration of belief in four essential points of Christian doctrine; namely, in the three Persons of the Godhead respectively, the Father, the Son, and the Holy Ghost; and in the Catholic Church, and the privileges with which it is invested here on earth, namely, the communion of its members, the forgiveness of sins through the baptismal covenant, and the resurrection to eternal life.

I. The first being concerning God.
II. The second of the Church.

It handleth
- of God:
 - 1. In general: "I believe in God."
 - 2. In special, of
 - 1. God the Father.
 - 2. God the Son.
 - 3. God the Holy Ghost.
- of the Church: "I believe the Catholic Church."

Bishop Nicholson, *Church Catechism.*

SECTION III.

ARTICLE I.—GOD THE FATHER.

The first Person of the Trinity, and what we are to believe concerning Him. Heb. xi. 6.

I believe[1] *in God.* Belief in the existence of a Deity is the foundation of all true religion. "For he that cometh to God," as St. Paul assures us, "must believe that He is." With this article, therefore, the Creed begins.

The idea of a God implies a Being of infinite perfection,—that is, one who exists independently and necessarily of Himself, upon whom all other things depend, and by whom all other things are governed. Of the existence of such a Being we have the strongest evidence in the concurrent belief of all civilised nations,—in the creation of the world, and the beauty, harmony, and usefulness of its several parts,—in the force of conscience, which reproves us when we do what is wrong, and commends us when we do what is right,—in the existence of prophecies and miracles,

Rom. ii. 15.

[1] "The first word in the Latin, *Credo, I believe*, gives a denomination to the whole Confession of Faith, from thence commonly called the *Creed;* therefore the sentence, I BELIEVE, is to be carried through the whole body of the Confession. So that as we say, *I believe in God the Father Almighty*, we are also understood to say, *I believe in Jesus Christ His only Son, our Lord;* and as *I believe in the Holy Ghost*, so also *I believe the Holy Catholic Church.* Nor is it to be joined only with every complete article, but it is to be looked upon as affixed to every part or single truth contained in that article; as, *I believe in God; I believe* that *God* to be *the Father; I believe* that *Father* to be *Almighty; I believe* that *Father Almighty* to be the *Maker of heaven and earth.*" —Bishop Pearson's *Exposition of the Creed*, art. i.

which could not have been, if there had not been a God.

But a more direct proof of a superior Being may be derived from the universe itself. It is quite inconceivable that the several parts of which it is composed should have fallen into their present state of order and regularity by accident; and, consequently, as it was impossible for them to cause their own existence, it follows that the world has derived its beginning and form from some exterior agent,—that agent we call God. "We read," says Bishop Pearson, "the great artificer of the world in His own hands; and by the existence of any thing we demonstrate the first cause of all things."

The unity of God. The unity of God is likewise implied in this article. For as the existence of two first causes, two self-existent and independent beings of infinite perfections, involves a manifest contradiction, we must further conclude that God is one. The Supreme Being, however, has not left this important truth to the deduction of human reason only, but has confirmed and established it by revelation. The unity of God is expressly declared in Scripture: "Hear, O Israel, the Lord our God is one Lord." Deut. vi. 4. "I am the first, and I am the last; and besides me there is no God." Is. xliv. 6. I cannot therefore but believe, in opposition to the sinful presumption of atheists, and to the false polytheism of the heathen, that "there is one," as the first article of our Church declares, "and but one living and true God."[1]

His first attribute. *The Father.* This is the first attribute ascribed to

[1] See Bp. Tomline's Theology, vol. ii. art. i.

the first Person in the Trinity. God is here styled *the Father*, principally to denote that He is the Father
Ps. ii. 7. of His *only Son*, our Lord Jesus Christ, of whom the Creed proceeds to speak in the next article as His *only Son*. By this title we may also understand that He is the Father of all intelligent beings by creation; but in a more peculiar manner the Father of those
Gal. iv. 6. whom He regenerates by His Spirit, whom He adopts in His Son as heirs and co-heirs with Him, by whom they are redeemed, and who shall finally be crowned with an eternal inheritance in the heavens.

His second attribute. *Almighty*. The next attribute of God is *almighty*, by which term is signified, that He is vested with an infinite power of doing all things, and upholding and governing all things at His pleasure; and that there is nothing, material or immaterial, which is capable
Eph. i. 11. of resisting or impeding His will. "He worketh all
Dan. iv. 35. things after the counsel of His own will." "He doth according to His will in the army of heaven, and among the inhabitants of the earth; and none can stay His hand, or say unto Him, What doest thou?"
Matt. xix. 26. But though we acknowledge that "with God all things are possible," we must remember that omnipotence itself does not extend to such things as imply in themselves contradiction or impossibility. "God
Heb. vi. 18. cannot lie," inasmuch as that would be contrary to the infinite holiness and perfection of His nature; nor can He recall past events, which is manifestly impossible.

Maker of heaven and earth. This is the third attribute of God. As the world could not have existed from eternity, or have caused its own exist-

ence, it must have derived its being from God; and that God was the Creator of heaven and earth, with all things therein, both visible and invisible, is distinctly asserted in Scripture. "By Him were all things created that are in heaven and that are in earth, visible and invisible." This work of creation was the voluntary act of His own sovereign will, for which no other motive can be assigned but that of infinite love and goodness. And as Almighty God thus created all things at first, so does He continue to preserve and uphold them in a state suitable to the purposes for which they were designed, and, by His superintending Providence, constantly govern the world in such a manner as to make it contribute to the advancement of His own glory and the individual well-being of His creatures; insomuch that nothing can befall them which He does not either ordain or at least permit. "For of Him, and through Him, and to Him, are all things:" "where," says Bishop Pearson,[1] "the continued conservation of the creatures is in equal latitude attributed unto God with their first production; because there is an absolute necessity of preserving us from returning unto nothing by annihilation, as there was for first bestowing an existence on us by creation. God doth sustain, uphold, and constantly preserve all things in their being which they have."

Ex. xx. 11.

Rom. xi. 36.

[1] Creed, art. i.

SECTION IV.

ARTICLE II.—GOD THE SON.

The second Person in the Trinity; His Person, offices, and relations.

And in Jesus. The second division of the Creed contains all that we are required to believe respecting the second Person of the ever-blessed Trinity, God the Son, whose command to His disciples, and through them to us, was, "Ye believe in God, believe also in me."

John xiv. 1.

He is here described by His personal name *Jesus*; which was formally and publicly given to Him by the express appointment of Heaven, when He underwent, in obedience to the law of Moses, the ceremony of circumcision. The word 'Jesus' was a name in frequent use among the Jews. It was particularly assigned to that mighty captain who was appointed after the death of Moses to conduct the Israelites over Jordan, and to establish them in the promised land of Canaan. It was also given to that eminent high-priest who was mainly instrumental in his sacred office to the re-settling of God's people, after their long captivity in Babylon, in the good land they had forfeited, to the re-building of the temple, and to the restoration of God's worship and service. We call, indeed, both these characters Joshua; but in sense and substance the appellation is the same with that of Jesus. In two passages of the New Testament,—namely, in the forty-fifth verse of the seventh chapter of the Acts, and in the eighth verse of the fourth chapter to the Hebrews,—Joshua, the great successor of Moses, is called Jesus. So, in the Apocryphal writings, with the exception of only one

Luke ii. 21.

instance, Jesus is invariably put for Joshua. It is, in fact, one name, only written and pronounced differently, according to the different languages in which the Scriptures were originally written. The name signifies a Saviour, and is eminently applied to God the Son, who, having made an atonement for the sins of His people, delivers them from guilt and from the condemnation due to their transgressions, and is the author of eternal salvation to all who follow Him in sincerity and truth. Matt. i. 21.

Christ. This word denotes the *office* of our Saviour. It corresponds with the Hebrew word Messias, and signifies "the anointed." It was usual under the law to admit persons to the several offices of prophet, priest, and king, by the solemn ceremony of unction, or anointing by pouring oil upon the head: the name, therefore, of Christ, or Messias, intimating not any material or sensible, but the spiritual and internal unction of the Holy Spirit, was most appropriately applied to one who came to maintain this threefold character;[1]—as a Prophet, to reveal the will of God to man, and to give a divine commission to others to preach the Gospel of salvation;—as a King, to set up His throne in the hearts John i. 41.

[1] "In the person of Christ the three offices of king, priest, and prophet were conjoined, which were never perfectly to be found in any other. Two of these met in some one or other, but in none of them all three: Melchisedech was king and priest, but no prophet; David prophet and king, but no priest; Samuel priest and prophet, but no king. He the sole, perfect Christ, because all three—David's priest, Moses' prophet, Daniel's king; for He was to reign in the house of Jacob for ever."—Bishop Nicholson *on the Creed.*

of His spiritual subjects;—as a Priest, to offer what the Levitical priesthood, with all its sacrifices, was unable to accomplish, "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."[1]

His eternal generation.

His only Son.[2] These words describe the relation which Christ bears to God; namely, as the *only Son* of the Father Almighty. It must be allowed that the phrase, *son of God*, is sometimes used in Scripture metaphorically for an adopted son, and applied to mere human beings. It is the high privilege of our Christian calling that we are all made children of God at Baptism: "As many as received Him," says St. John, "to them gave He power to become the sons of God;" and St. Paul in his Epistles speaks of all Christians as sons of God by adoption. But when applied to our blessed Saviour, this title is intended to convey an extraordinary and determinate signification inapplicable to any but the Divine Nature. The sense which the Church attaches to these words, *Son of God*, is strictly literal; by which is meant, that she understands the term *Son* in the same sense which it bears in ordinary language, and according to the analogy of human ideas; namely,

John i. 14-18.

Ib. ver. 12.

Rom. viii. 16, 17.

Gal. iv. 6.

[1] Consecration prayer in the Communion Service.

[2] This article is directed against the error of Sabellius and his followers, who, unable to explain how God could beget a Son distinct from Himself, or how these two Beings were one in substance, maintained that the Son of God had no distinct personal existence, like that of a son who is a distinct being from his father; but was merely a different mode of expressing the Deity, when viewed in the character and with the attributes of a Redeemer.

that of a being distinct from, though of the same nature with, his father.[1] Thus, whilst all Christians are sons of God by adoption, Jesus Christ is alone the *only* or *only-begotten* Son of God by eternal generation. And if He is the *only-begotten* Son of God, He must be of the same nature or substance with God, and consequently Himself God; and if He is Himself God, He must also possess the same attributes with the Deity, being in glory equal, in majesty co-eternal. 1 John iv. 9.

Our Lord. These words further represent the relation which Jesus Christ bears to us—*our Lord.* He is *our Lord,* as He exercises an absolute and supreme sovereignty over the whole creation and all the orders of beings which it contains; since "by Him," as St. John declares, "all things were made; and without Him was not any thing made that was made." Thus Christ is in this respect *our Lord,* because He is the Lord of all; and though He is thus Lord of all things by His original right of creation and His continued right of preservation, yet He is in a more peculiar manner *our Lord* by right of dominion; since He has redeemed us from the bondage of sin, and purchased us to Himself, for "a peculiar people," by His own most precious blood. His divinity. John i. 3. Tit. ii. 14.

[1] "The ancients are unanimous," says Dr. Waterland, "in understanding Christ's Sonship of His divine nature. To call Him the only-begotten, or the Son, of God the Father, was, in their account, declaring Him to be of the same nature with God the Father; as truly God as the Son of man is truly man."—Sermon viii.

ARTICLE III.

His miraculous conception.

John i. 1, 3.

Ib. ver. 14.

Who was conceived by the Holy Ghost. Although Jesus Christ was the only-begotten Son of God, the same who was in the beginning, and did from all eternity exist with God, the eternal Son of God, by whom all things were made, yet in the fulness of time He condescended to become man by assuming the human nature, consisting both of a soul and body, and uniting it to the Divine in His own person. I am fully assured that "the Word was" in this manner "made flesh;" that He was really and truly conceived in the womb of a woman, not by human agency, but by the mysterious operation of the Holy Ghost.

His incarnation.

Ps. cxxxii. 11.

Rom. i. 3.

Born of the Virgin Mary. As Jesus Christ was thus conceived by the Holy Ghost, so I further profess to believe that He was *born of the Virgin Mary;* that is, that He derived the substance of His body from that of a most pure and immaculate virgin of the name of Mary, who was, as the Prophets had foretold, of the tribe of Judah, and of the house and lineage of David. Innumerable instances might be given out of the inspired records of His life and ministry, in which the physical qualities of the manhood which He had assumed were placed beyond all reasonable doubt. With the exception of His miraculous conception and freedom from sin, He was made like unto us in all things; He was tempted like as we are; He partook largely of the sorrows, both the mental and corporeal troubles, of this mortal life. These were the direct consequences of His assuming our nature; and St. Paul speaks of them as

necessary to the purposes for which He assumed it. "Though He were a Son," says he, "yet learned He obedience by the things which He suffered; and being made perfect, He became the author of eternal salvation unto all them that obey Him." And again; "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." The complete nature of man being thus assumed by the eternal Son of God, it follows that by this incarnation "two whole and perfect natures"—as the second article of our Church declares, "that is, the godhead and manhood—were joined together in one person." Not that any transmutation took place of the divine nature into human substance, or that the essential properties of either were destroyed by the union of both. Christ was at once Son of God and Son of man; He was at the same time mortal and eternal,—mortal as the Son of man in respect of His humanity,—eternal as the Son of God in respect of His divinity; each retained his characteristic attributes distinct, without the least change or confusion in their most intimate union. One person was formed by these two natures, as the Council of Chalcedon expresses it, without confusion, immutably, inseparably, indivisibly.

Heb. v. 8, 9.

Ib. ii. 10.

ARTICLE IV.

His life of suffering, passion, and crucifixion.

Suffered under Pontius Pilate,[1] *was crucified.* After

[1] The Creed has inserted the name of the person under whom our Saviour suffered, in order to mark more clearly the fulfilment of prophecy with regard to the *time* of Christ's suf-

the mention of our Saviour's birth, the Creed goes on to describe His sufferings. When Jesus Christ, the only-begotten and eternal Son of God, was thus miraculously conceived and born into the world, He grew up like other infants to the age of manhood; living in an obscure and private condition till He attained the age of thirty years. At this period, after receiving Baptism at the hands of John, and being dedicated to His high office by the spiritual unction of the Holy Ghost, He entered upon His public ministry. Although His life was spotless and His conduct unimpeachable, though He went about doing good and working miracles in proof of His Divine power and Godhead, yet, nevertheless, *He suffered;* that is, He underwent,—not indeed in His divine nature, which was incapable of suffering, but in His human,—the most severe trials and sufferings both of body and soul; and, at length, to cancel the handwriting which was against us, and to redeem us from that curse

ferings and death. The patriarch Jacob had predicted (Gen. xlix. 10) that "the sceptre should not depart from Judah until Shiloh (*i. e.* the Messiah) come." When Christ suffered, it had evidently departed; for Judea was then reduced to the situation of a mere province, and subjected to the dominion of a foreign power. A more remarkable prediction of Daniel (chap. ix. 25, 26) had exactly defined the term of His suffering; for it was declared by that prophet, that from "the restoring of Jerusalem," *i. e.* from the re-establishment of the Jews in their own land, after their captivity in Babylon, and the restoration of their political and ecclesiastical constitution, to "the Messiah's being cut off," there were to be "seventy weeks," *i. e.* seventy weeks of years, or 490 years; which number of weeks were actually completed while Pontius Pilate was governor of Judea.

which God had denounced "against every one that continueth not in all things written in His law," He submitted to that death which contained in it the ignominious circumstance to which the legal curse was annexed; namely, that of crucifixion, or of "the hanging on a tree." *He was crucified.* On the capital charge of treason and rebellion sentence of condemnation was passed upon Him by Pontius Pilate,[1] who was governor of Judea at the time, by the very judge who had publicly and unreservedly proclaimed His innocence in those remarkable words,—"I find in Him no fault at all;" but who, through fear of forfeiting a paltry popularity, or of being charged with

Deut. xxvii. 26.

Ib. xxi. 23.

John xviii. 38.

[1] It is generally supposed, that at the time of our Saviour's crucifixion the Jews had not the power of life and death; the authority to exercise punishment on capital offenders being vested in the Roman procurator of Judea. Their inability to inflict capital punishment appears, indeed, evident from their own acknowledgment to Pilate—"It is not lawful for us to put any man to death" (John xviii. 31); and likewise from the power vested in the governor of granting the release of a prisoner during the passover (ib. xviii. 39), a prerogative he could not have exercised if he had not possessed the power of life and death, as well as from his own declaration, that he had power either to release or to crucify Jesus (ib. xix. 10). Thus did the Jews, by the providential interference of God, contribute to the fulfilment of a remarkable prophecy, uttered by our Lord Himself, concerning the nature of the "death that He should die;" for had He been put to death in pursuance of the sentence which had been passed upon Him in the Sanhedrim, stoning would have been the mode of execution; whereas, according to the Roman law, the punishment for the charge of which he was arraigned and found guilty before the tribunal of the Roman governor was crucifixion.

disaffection to the emperor, yielded, at the sacrifice of conscience and his sense of moral justice, to the clamour and importunity of the populace.

His death. *Dead.* Having declared our belief in the fact of Christ's crucifixion, or of His being nailed to the cross, we further profess to believe that He actually *died;* that is, that He hung upon the cross till "He gave up the ghost," or expired. Of the reality of Matt. xxvii. 58. Christ's death, the application made by Joseph of Arimathea to Pilate for the body may be considered as affording decisive proof. Joseph was the disciple and friend of Jesus, and he would not have treated the body of one whom he honoured and loved in such a manner as was calculated to destroy all remains of life, if any had existed, had he not been convinced that life was entirely extinct. Pilate, moreover, aware Mark xv. 44, 45. of the lingering nature of death by execution, expressed his surprise, as we are told, at finding that He was so soon dead; and was so cautious in this particular, that he refused to grant Joseph's request till he had examined the centurion whose duty it had been to superintend the execution, and had ascertained the fact, that Jesus "had been now for some time dead."

Another evidence of this important truth, as con- John xix. 32, 33. cerns our faith, is derived from the fact, that the Roman soldiers, after breaking the legs of the two crucified malefactors, forbore to inflict a similar act of cruelty on the body of Jesus, when they found that He was dead already. But though they brake not His legs, Ib. ver. 34. yet one of them, as St. John informs us, inflicted with his spear a wound in His side, from which there

flowed a mingled stream of "blood and water."[1] The heathen soldier's intention, no doubt, was to put the fact of the holy victim's death beyond a doubt, that he thus pierced the side of Him whom they had crucified. But while merely gratifying an act of the most gratuitous barbarity, the soldier little imagined that he was literally contributing to the fulfilment of a prophecy delivered five hundred years before,—

[1] The early fathers looked upon the blood and water which issued from our Saviour's side as an extraordinary phenomenon which distinguished the death of Jesus; and in their desire to give it a mystical interpretation, they connected it with the two sacraments of the Christian Church, or with the water and blood mentioned in 1 John v. 6. Some modern commentators have supposed, that the presence of water mixed with the blood proves that the pericardium, in which the heart swims in a small quantity of water, was pierced, together with the heart, on this occasion, and that the joint effusion of "blood and water" afforded decisive proof of Christ's death. Dr. Burton is of opinion, that St. John recorded this phenomenon, not in order to prove the reality of Christ's death,—a fact which was not disputed,—but with a view to refute the errors of a sect called the Docetæ, who maintained that Christ had not the reality, but only the semblance of a human body, and consequently could not have been nailed to the cross at all. "Of all the circumstances (he remarks in his *Bampton Lectures*, p. 173) which attended the crucifixion, none would be more conclusive for the corporeal nature of Jesus than the fact of a spear being thrust into His side, and blood issuing from the wound. If any doubt should have been felt as to the reality of His body, the circumstance of the blood would surely remove it; and it was natural that St. John would dwell with particular emphasis upon the fact, since it was one which he had seen with his own eyes, and which so powerfully confuted the arguments of his opponents." See Waterland, vol. v. p. 190; Doddridge's Family Expositor, sect. 192.

Zech. xii. 10. "They shall look on Him whom they pierced;" and was affording the strongest testimony to the Christian's hope, by proving beyond all dispute that Christ was really dead.

"There is little question, however, that even more than this was taught us by that soldier's act of fierce barbarity; or the mingled stream which flowed from the heart of the Saviour would scarcely have been so plainly alluded to by the Divine Spirit, when 1 John v. 6. He says, 'This is He that came by water and blood, even Jesus Christ; not by water only, but by water and blood.' Each, then, typified a blessing of which we equally stand in need, and both freely purchased for us at that hour on Calvary: the blood to obtain Zech. xiii. 1. for us remission, to sprinkle the conscience, to quiet the soul; and the water to regenerate, and to cleanse us from all unrighteousness. Justification, then, and sanctification, were in that stream: what God there ordered to flow together, let not man attempt to separate. Let us seek both at the same source, and from the heart of the same Saviour; and with the pardon of every past sin we shall receive grace and strength for future holiness."[1]

His burial. Matt. xxvii. 50. *And buried.* After declaring our assent to the fact of Christ's death, we are next called upon to believe that He was *buried;* that is, that His body, or the material part of His human nature, being separated from His soul, or the spiritual part, was consigned to the grave or tomb. This entombment of the body of Jesus is also most important, as it caused

[1] Blunt's Lectures on the History of Jesus Christ, part iii. lect. vii. See also Bishop Horsley's Sermons, vol. i. serm. ix.

the fulfilment of a remarkable prophecy concerning the burial of the Messiah. Isaiah, in the celebrated chapter of his prophecies, having predicted of the Messiah, that "He was cut off out of the land of the living, for the transgression of my people was He stricken," adds, "And He made His grave with the wicked, and with the rich in His death;" or, as Bishop Lowth translates the passage, "And His grave was appointed with the wicked, but with the rich man was His tomb." Who could possibly have supposed that He, whose grave "was appointed" to all appearance "with the wicked," with the malefactors whose bodies were consigned to the common place of burial allotted to criminals, would have "His tomb with the rich?" But so it had been foretold by the wisdom of God; and so did the providence of God over-rule the actions of men to the accomplishment of His own purposes, that Joseph, "a rich man" and "honourable counsellor," obtained the consent of Pilate to have our Lord's body given over to him for burial in a new sepulchre, hewn out of the rock in his own garden in the neighbourhood of Calvary, and wherein never had man before been laid.

Is. liii. 8, 9.

Mark xv. 43.

John xix. 41.

He descended into hell.[1] As Christ's body, after

His descent into hell. Ps. xvi. 10; Acts ii. 31.

[1] The English word "hell" is derived from the old Saxon word *hil*, which signifies to hide, or from its participle *helled*, *i. e.* hidden or covered; and accordingly, in its primary and original acceptation, signifies an invisible or hidden place. It is still used in this sense in the western parts of England, where, for example, to *hele* over any thing signifies amongst the common people to cover it; and the person who covers a

its removal from the cross, was consigned to the tomb, so I also believe that His soul—His human soul—after its separation from the body by death, *descended into hell*; that is, that in the interval between His crucifixion and His resurrection, His soul passed into that invisible mansion of repose and rest in which the spirits of the righteous abide in joyful hope of the consummation of their bliss,[1] where, ac-

house with tile or slate is called a *hellier*. Whence it appears that the word "hell," according to its original meaning, exactly corresponds with the Greek word *hades*, which signifies the common receptacle of departed spirits, and was so called because it is an unseen place. *King on the Creed.*

This article forms no part of the Nicene Creed, nor does it appear to have been repeated in the more ancient creeds of the three first centuries. We learn from Ruffinus, that at the end of the fourth century, though the Creed of his own Church of Aquileia contained the article, the Creed of the Roman Church, which is, in fact, what is commonly called the Apostles' Creed, was without it. Though our present copies of that Creed contain the clause of Christ's descent into hell, the precise period at which it was introduced is unknown. In the sixth century this article was admitted into many creeds; and it was confirmed by the fourth council of Toledo, A.D. 633. It seems probable that this clause was first introduced into creeds to refute the Apollinarian heresy, one of the distinguishing tenets of which was, that Christ did not assume a human soul, but that the Divine nature was to Christ what the soul, or intellectual part, is to man. The clause of Christ's descent into hell, whereby was implied the actual separation of soul and body, directly refuted this heresy. See Pearson, art. v.; and Dr. Burton's Sermons before the University of Oxford, serm. vi.

[1] "That Christ should go to this place was a necessary branch of the general scheme and project of redemption, which required that the Divine Word should take our nature upon Him, and fulfil the entire condition of humanity in every period

cording to St. Peter, "He went and preached," *i. e.* 1 Pet. iii. 18.
proclaimed or *published* the glad tidings of the actual completion of the sacrifice of their redemption, "to the spirits in prison," or, as Bishop Horsley more properly explains it, in *safe keeping*.[1]

With respect to the local situation and nature of that unseen place where the disembodied spirits of men are assembled after death, awaiting the final day of their resurrection, the Scriptures are silent. But though silent as to this particular, we can plainly infer Luke xvi. 22-26.
from them that the souls of good and wicked men are

and stage of man's existence, from the commencement of life in the mother's womb, to the extinction and renovation of it. The same wonderful scheme of humiliation which required that the Son should be conceived, and born, and put to death, made it equally necessary that His soul, in its intermediate state, should be gathered to the souls of the departed saints."—Bishop Horsley's celebrated Sermon on 1 Pet. iii. 18.

[1] "This passage of St. Peter was long considered in the Church as one of the principal foundations of the Catholic belief of Christ's descent into hell. In the Articles of Religion drawn up in the reign of Edward VI., the third article is in these words: 'As Christ died and was buried for us, so also is it to be believed that He went down into hell; for the body lay in the grave until His resurrection, but His Spirit, which He gave up, was with the spirits which were detained in prison, or in hell, and preached to them, as the place in St. Peter testifieth.' But when the Articles were finally revised, ten years after, in Queen Elizabeth's reign, the opinions of the divines of our Church seem to have undergone a change with respect to this text of St. Peter; for Christ's descent into hell was still asserted, but the proof of it from the text of St. Peter was withdrawn; as if the literal sense of the text which affords the proof had fallen under suspicion, and some other exposition of it had been adopted."—Bishop Horsley, ut supra.

separated from each other; and as we have no proof that the soul of our Saviour passed to the separate mansion of wicked spirits, we must believe, even if the Scriptures had not declared it, that it was gathered to the spirits of the blessed. But the Scriptures plainly affirm that His soul, immediately upon the extinction of life, was conveyed to Paradise. "This day," said our Lord Himself to the penitent thief upon the cross, "shalt thou be with me in Paradise"—an expression which is allowed by all commentators to refer to the mansion of departed spirits; and in whatever sense we may understand the term, it can only denote a state of the highest enjoyment and happiness.

Luke xxiii. 43.

This article of the Creed is grounded principally upon that passage of the Psalmist, which St. Peter, in his first sermon after the descent of the Holy Ghost on the day of Pentecost, applied to the resurrection of Christ: "Thou wilt not leave my soul in hell, neither wilt Thou suffer Thy Holy One to see corruption." The Apostle, having recited these words of the Psalmist, says they were not spoken by David of himself; but that David, being a prophet, spake of the resurrection of Christ,—that *His* soul was not left in hell, neither did *His* flesh see corruption. From this text, if there were no other, the article is clearly and infallibly deduced: for if the soul of Christ were not left in hell *at* His resurrection, then it *was* in hell *before* His resurrection; but it was not there either before His death or after His resurrection, for that never was imagined; therefore it descended into hell after His death, and before His resurrection; for as His flesh, by virtue of the Divine promise, saw no

Ps. xvi. 10.

corruption where it remained until His resurrection, so His soul, which by virtue of the like promise was not left in hell, was *in* that hell where it was not *left*, until the time came for its re-union to the body, for the accomplishment of the resurrection. Hence it is so clearly evinced that the soul of Christ was in the place called hell, "that none but an infidel," saith St. Augustine, "can deny it." [1]

ARTICLE V.

The third day He rose again from the dead. Having continued the history of our Saviour to the lowest act of His humiliation, the Creed next declares how God was pleased to exalt Him, by, first of all, raising Him from the dead. *The third*[2] *day He rose again from the dead;* that is, on the third day from His crucifixion, His soul, which had been separated from

In His state of exaltation: His resurrection. Matt. xvi. 21. John ii. 19, 20.

[1] Bishop Horsley.

[2] Our Lord was buried on the Friday, on the evening of the day on which He was crucified. He remained in the tomb the whole of the next day, Saturday, and rose again on the morning of the day following; thus being dead part of three days. In a similar manner "eight days" were said to be accomplished for the circumcision of Christ; but the days both of His birth and His circumcision were included in the account, only six complete days being left between the two events: and thus Lazarus was said to have been "four days dead," and to have "lain in the grave four days," although one of them was the day on which he was raised from the dead.

By Christ rising the third day the type of Jonah was fulfilled; and also that of the sheaf in the feast of the first fruits, which was waved "on the morrow after the Sabbath" (Lev. xxiii. 10), which was the self-same day of the week on which Christ rose.

His body at death, was, by the exertion of His own divine power, re-united to it; whereby was formed the very same Person who had previously suffered on the cross. The fact of Christ's resurrection is recorded by each of the four evangelists, and is supported by the testimony of His Apostles, who con-
Acts i. 3. versed with Him for a period of forty days after His resurrection; whereby was precluded all possibility of error or delusion. Nor did the reality of that event depend solely on the testimony of these chosen ministers of the Gospel, for we read that He was seen by
1 Cor. xv. 5,6. various other persons, and particularly by five hundred disciples at once.

With respect to the Apostles themselves, we find that they were indisposed to believe the fact of their Master's resurrection; a circumstance which must be considered as affording additional weight to their testimony. When the report, that their crucified Lord was risen from the dead, was made to them by the holy women, it seemed to them all but as an "idle
Luke xxiv. 6-11. tale," which "they believed not." And when Christ
Ib. ver. 37-43. first appeared to them, "they were affrighted, and supposed that they had seen a spirit:" for "a while they believed not for joy." But, in order to convince them that it was no phantom which they had seen, but the real body which had expired upon the cross, He submitted His person to their examination and touch; and to afford them further proof of His bodily presence, He ate and drank before them, and assured them that it was His own self. To Thomas, indeed, He vouchsafed a still stronger and more irresistible assurance of the truth of the fact, by making him feel

the print of the nails by which His body had been fastened to the cross, and insert his hand into the wound which had been inflicted on His side. Thus the identity of Christ's person was incontrovertibly proved; and all suspicion of His being merely a spirit, and not a real substantial body, was entirely removed. John xx. 27.

ARTICLE VI.

He ascended into heaven. After Christ had continued upon earth forty days among His disciples, in order to afford them unquestionable evidence of the truth of His resurrection, and instruct them more fully in the nature of that Gospel which they were afterwards to preach to the world, *He ascended into heaven;* that is, with the same soul and body with which He rose from the dead, perfect man and perfect God, He passed, by a local and literal ascent, from the regions of this lower world into those realms which, as the everlasting Son of God, He had inhabited from all eternity. His ascension.

The visible ascent of our Lord into heaven is distinctly asserted by two of the evangelists, who were eye-witnesses of the fact,—St. Mark and St. Luke. The latter informs us that our Lord, having led His Apostles out to Bethany, and having finished His parting instructions, "lifted up His hands, and blessed them; and it came to pass, while He blessed them, He was parted from them;" and "while they beheld, He was taken up, and a cloud received Him out of their sight." "Thus the ascension of our Lord visibly took place in the presence and sight of Luke xxiv. 50. Acts i. 9.

the Apostles, that its reality and certainty might be confirmed. Herein was a difference between the circumstances of His resurrection and His ascension. They did not see Him in the act of rising from the dead, for eye-witnesses were not necessary to the act of His resurrection: it was sufficient that He 'shewed Himself' to the Apostles 'alive after His passion;' for inasmuch as they knew Him before to be dead, and now saw Him to be alive, they were assured thereby that He had risen again: whatsoever was a proof of His life after death, was a demonstration of His resurrection. But they did see Him when He ascended, because to the act of His ascension it was necessary that they should be eye-witnesses. The consequences of the ascension were not to be submitted to their eyes, as had been the consequences of the resurrection. They were not to be permitted to see our Saviour in heaven; His session there was not to be visible to them on earth: therefore, as their eyes were not to behold the effect, it was necessary, for confirming the reality and certainty of the occurrence, that they should be eye-witnesses of the act."[1]

His glorification. Eph. i. 20, 21.

And sitteth on the right hand of God the Father Almighty. As Jesus Christ, in His human nature, ascended into heaven, to that high and holy place where God, though He be every where present, in a more peculiar manner dwells; so I believe that, upon His ascension thither, He *was set*, as the Creed further teaches us, *at the right hand of God;* that is, that He was exalted to that state of honour and glory which, as the Son of God, He had enjoyed in

1 Pet. iii. 22.

[1] Bishop Pearson, art. vi.

the immediate presence of the Father before the world was; and that all inhabitants of earth, together with the spirits in heaven, were made subject to His power.

The offices which Christ fulfils, now that He is seated at the right hand of God, are those of a Mediator, an Advocate, and a High-priest. As a Mediator, He effectually interposes between the sinner and his offended God; as an Advocate, He pleads for us with the Father, not as a mere supplicant, but as an all-powerful Redeemer, and presents our prayers at the throne of grace, and procures their acceptance; as a merciful and faithful High-priest, He is ever before the true mercy-seat, to plead the efficacy of His own precious blood-sprinkling thereon, and to stand the effectual Mediator between God and His people. Rom. viii. 34.

ARTICLE VII.

His coming to judgment.

From thence He shall come to judge the quick and the dead. Though Christ now sitteth on the right hand of the Majesty on high, yet I believe, as the Creed, in conformity with Scripture, further declares, that He shall come hereafter *from thence*, with power and great glory, *to judge the quick and the dead.* Matt. xxiv. 30. Acts xvii. 31. Christ Himself claims to be thus invested with the divine prerogative of determining the final destination of every human being: "The Father hath committed all judgment unto the Son." John v. 22. He also declares that the Father "hath given Him authority to execute judgment, because He is the Son of man;" Ib. ver. 27. not simply because He is a mere man, but because He only

of the Persons in the Godhead vouchsafed to take our nature upon Him, and as man has had experimental knowledge of our trials and our frailties. "Still, therefore, it is God who will judge the world, though He will judge it by that Man whom He hath ordained. The judgment delegated to Him as Son of man will be executed by Divine power, because He is also Son of God; and when He shall come to judge the quick and dead, He will come in the glory of the Father, with His angels, to reward every man according to his works." [1]

Those upon whom He will thus execute judgment
Acts x. 42. will be both "the quick and the dead;" that is, both those who shall be alive at the time of His coming, and those who shall be numbered among the dead.
1 Cor. xv. 51. "We shall not all sleep," says St. Paul—(that is, all mankind will not be in the grave; there will be one generation alive on the earth at the time of Christ's coming to judgment),—"but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed:" that is, those of us who shall be then alive shall undergo a sudden change at the time when those asleep, or in the state of the dead, shall be raised again to life, and all will together appear before the tribunal
2 Cor. v. 10. of their great Judge to receive their final doom. "For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

[1] Bishop Van Mildert's Sermons, ut supra, vol. i. serm. xix.

SECTION V.

ARTICLE VIII.—GOD THE HOLY GHOST.

I believe in the Holy Ghost. The third part of the Creed relates to the third object of our baptismal faith,—the Holy Ghost. The words "I believe," which are prefixed to the Creed, and which are to be understood before each of the articles concerning God the Father and God the Son, are here repeated concerning God the Holy Ghost, that we may declare our belief in Him in the same distinct and express manner that we do in the two other Persons of the Trinity. I accordingly believe, first, that the Holy Ghost, to whom we are dedicated in Baptism equally with the Father and the Son, who are unquestionably Persons, is not a mere quality, or operation, or power of God, but a Person, distinct both from the Father and the Son, but of one substance with them.

The third Person in the Trinity.

The distinct personality of the Holy Ghost is proved from the same properties, attributes, and acts being ascribed to Him in Scripture, as are only applicable to a person. Thus, He is represented as "guiding into all truth;" as "making intercession for the saints;" as "being sent by the Father;" as "teaching all things;" "shewing things to come;" nay, as manifesting "Himself in a bodily shape like a dove:" all which expressions denote personal actions, and are totally inconsistent with the idea of a mere quality or operation, a mere energy or power.

His Personality.

John xvi. 13. Rom. viii. 27. John xiv. 26. Ib. xvi. 13. Luke iii. 22.

I further believe that the Holy Ghost is truly and strictly God. The Gospel describes Him in language which, whilst it plainly indicates His personality as

His Divine nature.

distinct from the Father and the Son, is also incapable of being applied to any created being. He is described as the "Lord;" as the "Eternal Spirit;" as "quickening and giving life," and as "searching all things, even the deep things of God." The great fact of Christ's incarnation is directly ascribed to the operation of the Holy Ghost; and it is declared that His dwelling in us makes our bodies the "temples of God." He is also united to the Father and the Son in terms of the most perfect equality, both in the form of Baptism, by which we are admitted into the Church of God; and in the apostolical benediction, in which "the fellowship of the Holy Ghost" is placed on a level with "the love of God," and "the grace of our Lord Jesus Christ."

2 Cor. iii. 6. Heb. ix. 14. 1 Pet. iii. 18. 1 Cor. ii. 11. Ib. iii. 16, 17. 2 Cor. xiii. 14.

His office.

The peculiar office which the Holy Ghost claims in the work of man's redemption is, that of the Sanctifier, or author of holiness in believers; in respect of which office He is styled in the Catechism, "God the Holy Ghost, who sanctifieth us and all the elect people of God." Although He is essentially holy as God, and so may be called holy in Himself, yet He is probably called the Holy Spirit, or the Spirit of Holiness, because, of the three Persons in the Trinity, it is His particular office to sanctify us, to supply us with thoughts which are pleasing to God, and which will gradually fit us for the happiness of heaven. "In utter ignorance as we all are, while in a state of nature, of the things pertaining to life eternal, it is the office of the Holy Spirit, not only to change our corrupt hearts and wayward wills, by 'taking away the heart of stone, and giving us a heart of flesh,' but also

Rom. i. 4. Job xli. 24.

to enlighten our darkened minds; for our Lord has promised that the Spirit of truth shall 'guide us into all truth,' and also that He shall 'take of the things of Christ and shew them unto us;' and this office He is continually performing, through the instrumentality of the word, and of the external means of grace, upon which He bestows all the efficacy and the unction." John xvi. 13, 14.

SECTION VI.

ARTICLE IX.—THE HOLY CATHOLIC CHURCH.

The holy catholic Church. The fourth or last part of the Creed relates to the Church of Christ, which we believe to be invested with certain privileges in this world, preparatory to a future state of glory in the next. The Church, its nature and properties.

The word 'church'[1] is of Greek derivation, and signifies properly *that which belongs to the Lord,*—the *house of the Lord;* and thence the people assembled in the house of the Lord, the congregation of believers. In this sense the word is used either universally or particularly. In its most extensive acceptation it is employed to denote the whole body or society of believers throughout all the nations of the earth; in a more limited sense it is applied to be-

[1] The English word *church*, and the Scotch word *kirk*, are derived from the Greek adjective *kuriakee*, which means *relating to the Lord, the Lord's;* and the substantive in that language, *ecclesia*, which we translate *church*, imports in the original *called out*, or *separated from the world.* From that word are formed the French *église* and the Welsh *eglwys.*

lievers in some particular kingdom, diocese, parish, or even house. Thus we read of the Church of God; the Churches of the Gentiles; the Churches of the saints; the Churches of Judea, Samaria, Galilee, and Ephesus; and even the believers of a single family are called by St. Paul the Church, as in the cases of Priscilla and Aquila, Nymphas and Philemon.[1]

Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Phil. 2.

In this article the word Church is taken in its widest and universal sense, for the whole body of the faithful in every region, nation, and family of the earth. For all these, though scattered in many different places, and divided by many different languages, customs, and interests, are all "one body," united under one common head—Jesus Christ, "the Shepherd and Bishop of their souls." This united society of believers constitutes the "visible Church of Christ," as it is called in our nineteenth article, in order to distinguish it as being a part only of the invisible Church, which is the "general assembly and Church of the first born, which are written in heaven."

1 Pet. ii. 25.

Heb. xii. 23.

The Church of Christ was first established at Jerusalem. Previously to our Lord's ascension into heaven the number of His professed disciples amounted only to one hundred and twenty; but on the day of Pentecost, when, in fulfilment of His promise, the Holy Ghost descended upon the Apostles, and St. Peter executed his high commission by preaching to the Jews the doctrine of repentance for the remission of sins, three thousand new converts joined their

Acts i. 15.

[1] See Pearson, art. ix.

company, were baptised, and "continued stedfastly in the Apostles' doctrine[1] and fellowship, and in breaking of bread and in prayers."[2] This was then the Church, which was daily increased by the addition of other converts, who were admitted into it upon the same conditions; making up "the multitude of them that believed," who were of one heart and one soul, "believers added to the Lord, multitudes both of men and women." Acts ii. 42. Ib. iv. 32. Ib. v. 14.

We thus see the Church constituted by the Apostles as a visible body or society, into which believers were admitted by Baptism, and the unity of which was maintained by outward and visible acts, by their assembling together for public worship, and especially by their partaking in common of the spiritual body and blood of Christ in the holy communion. They being many were "one bread and one body;" for they were "all partakers of that one bread." 1 Cor. x. 17.

The Church is regarded as possessing two essential properties; for in this article we confess it to be *holy* and *catholic*. It is *holy* in respect of its origin; as being separated and distinguished from the rest of the world, and being dedicated to the service of

[1] Agreeably to this description, our reformers, in the 19th article, defined the visible Church of Christ to be "a congregation of faithful men in which the pure word of God is preached,"—viz. the Apostles' doctrine and fellowship,—"and the sacraments be duly ministered, according to Christ's ordinance, in all those things that of necessity are requisite to the same:" that is, the breaking of bread and prayers.

[2] The literal translation of the original is, *the* bread (clearly the bread of the Eucharist) and *the* prayers (clearly the common prayers of the body).

1 Cor. iii. 17; vi. 20; vii. 23. 1 Pet. ii. 9. God. It is holy in relation to its Founder,—as His chosen and peculiar people,—as His house and temple, wherein He in a special manner resides, and Heb. iii. 1. wherein He is continually worshipped. It is holy also, as professing a holy faith, exercising holy functions, administering holy ordinances, and binding its 1 Pet. i. 15. members to lead a holy and religious life.

The Church is also *catholic*,[1] that is to say, universal. This term is applied to the Church princi-

[1] The word *catholic*, which is here applied to the Church, is not indeed scriptural, but was of frequent use among the early Christian writers, who called the Epistles of St. James, St. Peter, St. John, and St. Jude, *catholic* Epistles; *i. e.* not of any limited application to one person or one Church, as St. Paul's Epistles were, but of *universal* application to the *whole Church* of God,—as they called the general resurrection *the catholic resurrection;* the universal faith, *the catholic faith*. In this view neither the particular Church of England, nor the Church of Rome, can be called *the* catholic, or the universal Church of Christ: both are *branches* only of *the* universal Church; though either may, if pure, be called *a* catholic Church, which we fully conceive the former to be.

"When, in early times, teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and, in later times, Calvinists from Calvin, Wesleyans from Wesley,—the true churchmen, refusing to be designated by the name of any human leader, called themselves catholic, *i. e.* members not of any peculiar society, but of the universal Church. And the term thus used, not only distinguished the Church from the world, but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word catholic means the same as orthodox; and a *catholic* Christian denoted an orthodox Christian."—Dr. Hook's *Church Dictionary*.

pally for two reasons; first, to distinguish it from the Jewish Church, which was confined to a single nation, and was of limited duration; whereas the Christian Church embraces every nation throughout the world, and is intended to continue to the end of time. And, secondly, to shew that in this Creed we profess not our belief in the existence of any *one* particular Church, which may cease and fail, but of *the catholic* or *universal* Church of Christ, as that which shall never fail, and to which alone His promise of perpetuity belongs.

Matt. xvi. 18. Ib. xxviii. 19, 20.

The communion of saints. Having professed belief in the holy Catholic Church, the Creed proceeds to enumerate the privileges with which it is endowed. The first of these is, *the communion of saints.* In this article I profess to believe that the saints, that is, all who answer the end of their calling by a lively faith and holy conversation, have a peculiar fellowship or communion in the use of the different means of grace, and especially in the Lord's supper, with God the Father, with God the Son, and with God the Holy Ghost, by their dwelling in them and taking up their habitations in them.

Privileges of Church-membership. Communion of saints—living, departed.

1 John i. 3.

1 Cor. iii. 16.

I believe that they hold communion with the blessed angels, who both minister to them in their difficulties, and feel a lively interest in their eternal welfare.

Luke xv. 10. Ib. xvi. 22.

I believe that, besides the external communion which they have by means of the same ordinances with all the members of Christ's Church, they have an intimate union and fellowship with each other,

1 John i. 7.

2 Pet. i. 1. with all those "who have attained the like precious faith with themselves." They are the children of one common Parent; disciples of the same Master; sanctified by the same Spirit; members of the same mystical body; united by the same mutual love and
Eph. iv. 3. affection; "keeping the unity of the Spirit in the bond of peace."

Nor does this communion of saints with each other terminate with this present life. I further believe that they have fellowship with the spirits and
Heb. xii. 22, 23. souls of all the righteous who have departed this life in the true faith and fear of God, and now enjoy the presence of the Father. How the holy ones in the Church triumphant maintain communion with those of the Church militant on earth is not revealed to us in Scripture; but it is most probable that they communicate with living saints by continually uniting their praises and prayers to the throne of God with
Rev. vi. 9-11. those of their fellow-servants and brethren who are still on earth. And we are to hold communion with them, not by making them the objects of intercessory prayer, as is the idolatrous practice of the Church of Rome, but by rejoicing in their happiness, thanking God for the grace which He hath been pleased to bestow upon them, and by which they were delivered from the sins and temptations of this evil world, and enabled faithfully to serve Him unto the end; by holding their memories in reverential respect, imitating their virtues, and beseeching the Disposer of all things to grant that, having followed them in all virtuous and godly living here, we may, together

with them, "have our perfect consummation and bliss, both in body and soul, in God's eternal and everlasting glory."[1]

ARTICLE X.

The forgiveness of sins. In this article I profess to believe that God, for the sake of, and through the merits of Jesus Christ, will grant remission or forgiveness of sin to every faithful member of His Church, upon sincere repentance; and has left with His Church a ministerial power to declare forgiveness of sins to all such as truly repent of them and believe in Him. The first means by which this power is exercised is the sacrament of Baptism. This ordinance was ordained for the express purpose of procuring the remission of sins; as St. Peter assured his hearers, who, awakened to a sense of their danger by his preaching, applied to him and his fellow Apostles for counsel,—"Repent, and be baptised every one of you *for the remission of sins.*" Therefore in the Nicene Creed we all profess to believe in "one Baptism *for the remission of sins.*"

Reconciliation with God through the baptismal covenant.

Acts ii. 38.

Admission into the Church by Baptism affects the forgiveness of sins in two ways: it not only procures a positive and valid remission of sins, both innate and acquired, that is, the original sin in which the baptised person was born, and the personal transgressions of which he has been guilty previous to his belief in Christ; but it also conveys a conditional promise of pardon for those sins which he may commit subsequently to his admission. God does not take

[1] Burial office.

us into covenant with Him, and then require of us a perfect and unsinning obedience. He knows that the
Gen. vi. 5. thoughts of our hearts are only evil continually, and that as long as we remain on earth we are in continual danger of offending Him. He has therefore ordained that the merits of His Son's death should not only purchase the forgiveness of past sins, but that the same atonement should extend to all sins committed at any future time, if we still continue to believe in Christ, and if we feel a sincere repentance.

ARTICLE XI.

Joyful resurrection.

The resurrection of the body. By the resurrection of the body I understand and believe that, as the soul, after the dissolution of its earthly tenement, still continues to exist, so the body, which, after death, is consigned to the grave, and is reduced to its original dust, shall at the last day be raised again and be re-united to its former spiritual tenant. There will be a re-animation of the very same body which the immortal spirit tenanted and actuated upon earth. For though we may not understand how our personal identity shall be preserved, yet without such identity the notion of a resurrection cannot be made fully intelligible. A change of some kind or other the body will certainly undergo; but unless the soul be reunited to the same body in which it resided before death, with a full consciousness of its past conduct in that body, there could be no retribution,—no reward for the faithful services which they performed in union with each other,—no punishment for the sins which they assisted each other to commit.

I believe, further, that the resurrection will embrace all classes and descriptions of men on the face of the whole earth. Not the faithful alone, but the impenitent, shall live again in their respective bodies, which shall be adapted for their future and endless condition. But though all men shall be raised, yet not all after the same manner. The faithful shall enjoy the peculiar privilege of having their bodies invested at the resurrection with a radiance and glory similar to that which surrounds their ascended Saviour. They shall be perfected in all their parts and qualities; shall be rendered an habitation suited most perfectly to the nature and faculties of a glorified spirit; and be prepared for the fruition of eternal felicity in the light of God's countenance, and before the throne of His glory. The bodies also of the impenitent shall be raised again, and be so fitted as to be capable of enduring those eternal torments which God has prepared for them. But they shall "awake to shame and everlasting contempt;" and what is the blessing of the righteous shall be to them only a means of enhancing their punishment and aggravating their remorse.

Phil. iii. 21. Matt. xiii. 43. Dan. xii. 3. Ib. ver. 2.

ARTICLE XII.

And the life everlasting. As I believe that there will be a resurrection of the body in a state of incorruption, so I believe also that it will be succeeded by a state of existence which will admit of no termination or change. The expression, "life everlasting," as it occurs in the sacred writings, is generally, if not always applied exclusively to the state of future

Eternal happiness. John xii. 50. Gal. vi. 8. 1 Tim. i. 16.

felicity prepared for the righteous. But as St. Paul
Acts xxiv. 15. speaks of "a resurrection of the dead,—both of the just and unjust"—and as we have direct testimony that the condition of both shall be everlasting, we may consider the article as declaring an assent to the general future existence of all, as we acknowledge a
2 Cor. v. 10. general resurrection of all, and that "we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, whether it be good or bad." After the general sentence then pronounced, the state both of "just and unjust" will
Matt. xxv. 46. be irreversible and eternal. "The wicked shall go away into everlasting punishment; but the righteous into life eternal." The impenitent shall be consigned
Mark ix. 44. to torments which are as a worm which never dieth, and a fire which never shall be quenched; whilst the righteous, who have departed this life in the faith and hope of the Gospel, shall enter upon a state of eternal felicity in those blissful realms of light and glory where
Ps. xvi. 11. "there is fulness of joy and pleasures for evermore."

Amen. This word, which in the original Hebrew is so significant and sacred as to have been retained, without translation into the popular language by all Christian Churches to this day, signifies 'truly' or 'verily;' and when pronounced after the Creed, is equivalent to a public avowal of our unfeigned belief of, and cordial assent to, the several articles of which it consists. It is a solemn asseveration, and may be thus paraphrased:—"True and sincere is the declaration of faith that I have made."

"Each article of our faith," says the pious Bishop Horne, "will teach us some important part of our

duty. Therefore, when we profess to believe in 'God the Father Almighty,' let us learn to love, fear, and obey so good, awful, and great a Being as God is. From 'Jesus' we should seek salvation; from 'Christ,' the anointed, as a prophet, instruction; as a priest, atonement; as a king, protection; as 'the only-begotten Son,' the adoption of children; as 'our Lord,' we should serve Him, for His wonderful conception, in faith—for His nativity, in humility—for His sufferings, in patience—for His cross, in crucifying sin—for His descent, in meditating on another world—for His resurrection, in newness of life—for His ascension, in setting our affection on things above, on the pleasures at God's right hand—for His return again to judge the world, in awe of His second coming—for His judgment, in judging ourselves before we come to be judged by Him. From the 'Spirit' we should seek the breath of saving grace, that so in the 'Church' we may partake of a high and heavenly calling; in the 'holy' Church, of sanctification; in the 'catholic' Church, of communion with our brethren in prayers and sacraments, in brotherly love, and peace, and good will; and all this in order to a firm persuasion of the 'remission of sins,' as well as a confident hope of 'resurrection' and translation to 'life everlasting.'"



QUESTIONS ON THE SECOND PART.

1. STATE the origin and utility of Creeds.

2. What is the derivation and meaning of the word 'creed?'

3. Under what name is the earliest form of belief now commonly known? Why is it so called?

4. What is the origin of the name, according to Wall?

5. Mention any other Creeds that are used in the Liturgy.

6. Why is the Nicene Creed so called? What was the object of its framers?

7. Who was Arius? What were his opinions respecting Christ? Where and in what year were his doctrines publicly condemned?

8. Where and when was the Nicene Creed completed?

9. By whom were the words "and the Son," which follow the words "who proceedeth from the Father," added to the Creed?

10. What led to the total separation between the Eastern or Greek, and Western or Latin, Churches?

11. Is the Creed commonly called that of St. Athanasius supposed to have been written by that father?

12. How does Dr. Waterland account for his name being prefixed to it?

13. By whom and about what year does he suppose it to have been written?

14. State the heresies of Macedonius, Nestorius, and Eutyches? In what general councils were these respectively condemned?

15. What fundamental points of Christian doctrine does the Apostles' Creed embrace?

16. How is the existence of a Deity proved?

17. Prove the unity of God from Scripture.

18. Why is God styled the Father in the Creed?

19. What is signified by the term 'Almighty?'

20. Prove from Scripture that God is the Maker of heaven and earth.

21. To whom does the second division of the Creed relate?

22. By whom and when was the name of 'Jesus' given to our Saviour?

23. Can you mention any other persons who were called by that name?

24. What is the meaning of the word? Shew the propriety of its application to the Son of God.

25. What does the word 'Christ' denote, as applied to our Saviour? With what Hebrew word does it correspond? and what is its signification?

26. Which are the three great offices of Christ?

27. Against what sect is the article "His only Son" directed?

28. Is the phrase 'son of God' ever applied in Scripture to mere human beings?

29. In what sense is Christ the "only Son of God?"

30. What relation does Jesus Christ bear to us?

31. In what senses is He our Lord?

32. How did Christ assume our nature?

33. To whom is His conception ascribed?

34. What is the expression that the Creed uses in reference to His incarnation?

35. Were the divine and human natures in Christ perfectly distinct and independent?

36. What do you understand by Christ's suffering under Pontius Pilate?

37. Who was Pontius Pilate?

38. Why is his name inserted in the Creed?

39. Who predicted the exact time of Christ's death? What number of weeks were to elapse between the re-establishment of the Jews in the Holy Land and "the Messiah's being cut off?" What period of time does a week in Scripture language denote?

40. Did Pilate condemn our Saviour from a conviction of His guilt?

41. Is it supposed that at the time of our Lord's crucifixion the Jews had the power of life and death?

42. How do you prove the reality of Christ's death?

43. Why did the soldiers forbear to break His legs?

44. What is supposed to be proved by the blood and water which issued from His side when pierced?

45. What were the opinions of the Docetæ respecting Christ?

46. What remarkable prophecy was fulfilled by the entombment of His body?

47. What do you understand by Christ's descending into hell?

48. What does St. Peter mean by His preaching to "the spirits in prison?"

49. What is the derivation of the word 'hell?'

50. Did the article of Christ's descent into hell form part of the ancient Creeds? About what time was it generally adopted? and with what view was it at first introduced into Creeds?

51. On what passage of Scripture is this article principally grounded?

52. What do you mean by Christ's rising again from the dead?

53. What types were fulfilled by His rising again on the third day?

54. How do you prove the reality of His resurrection?

55. Were the disciples disposed to believe the report of the fact? What means did our Saviour adopt to satisfy the doubts of Thomas?

56. How long did Christ remain on earth after His resurrection? and for what purpose?

57. What evangelists were eye-witnesses of His ascension?

58. Was it necessary that the Apostles should have ocular proof of the ascension? and how do you account for their not being permitted to witness Christ's resurrection?

59. What do you understand by His sitting at the right hand of God?

60. Does Christ fulfil any particular offices in heaven?

61. Does He claim Himself the privilege of deciding the final destiny of every human being?

62. What do you understand by the declaration that "God hath given Him authority to execute judgment, because He is the Son of man?"

63. Who are meant by the quick and the dead?

64. To whom does the third part of the Creed relate?

65. What is the Holy Ghost?

66. How is His distinct personality proved?

67. What proof have you in Scripture of His Divinity?

68. Why is this divine Person called holy?

69. To what does the last part of the Creed relate?

70. What is the derivation and meaning of the word 'Church?'

71. In what senses may it be used? and how is it employed in this article?

72. Where was the Church of Christ first established?

73. Why is the Church called holy?

74. What is the meaning of the word 'catholic?' and for what reasons is it applied to the Church?

75. May any one particular Church be called *the* catholic Church?

76. Is a distinction, then, to be made between *a* catholic Church and *the* catholic Church?

77. What is the first privilege belonging to the holy catholic Church?

78. Whom do you mean by saints?

79. With whom and in what things do you believe these persons to have communion?

80. Does this communion of saints end with the present life?

81. In what probable way do living saints have communion with departed saints?

82. What is meant by the forgiveness of sins?

83. Has Christ left with His Church a power to forgive sins?

84. What is the first means by which this power is exercised?

85. In how many ways does Baptism affect the forgiveness of sins?

86. What do you understand by the resurrection of the body?

87. Will our personal identity be preserved at the resurrection?

88. Will there be a general resurrection both of the good and of the wicked?

89. What shall follow upon the resurrection?

90. How is the expression "life everlasting" generally applied in Scripture?

91. Will the sentence pronounced at the day of judgment be irreversible and eternal?

92. What does the word 'Amen' signify? and to what is it equivalent when pronounced after the Creed?

PART III.

THE TEN COMMANDMENTS.

MATT. xix. 17.

"If thou wilt enter into life, keep the commandments."

ROM. vii. 12.

"The law is holy, and the commandment holy, and just, and good."

The Analysis of the Ten Commandments,

TAKEN FROM DEAN COMBER.

THE FIRST TABLE.

I. The four Commandments of the first table concern our piety towards God:

			SINS CHIEFLY FORBIDDEN.
1. As to the object of our worship	I. Com. *Thou shalt have none other gods*, &c.		Apostacy, Deifying the creature, Distrust of God.
2. As to the manner of our worship,	1. In our solemn addresses to God:	II. Com. *Thou shalt not make to thyself any graven image*, &c.	Idolatry, Superstition, Slight and careless worship.
	2. In all other acts that have respect unto Him:	III. Com. *Thou shalt not take the name of the Lord*, &c.	Blasphemy, Swearing { vainly, falsely, Cursing, Profaning holy things, Sacrilege.
3. As to the time of our worship		IV. Com. *Remember that thou keep holy the Sabbath*, &c.	Neglect of the { Sabbath and other holy times. Mispending them in . . { idleness or debauchery.

The Analysis of the Ten Commandments.

THE SECOND TABLE.

II. The six Commandments of the second table concern our charity to our neighbour:

1. Directing us in the duties of our several

Relations:

1. Natural, as:	Parents, Children,	V. Com. *Honour thy father and thy mother*, &c.	SINS CHIEFLY FORBIDDEN. 1. To superiors, Disobedience, Contempt, Resisting. 2. To inferiors, Negligence, Pride, Evil example.
2. Religious,	Ministers, People,		
3. Civil,	Kings, Subjects,		
4. Domestical,	Masters, Servants:		

2. Forbidding us to do any injury, either

1. In deed, against our neighbour's

1. Life:	VI. Com. *Thou shalt do no murder.*	Taking away life, Quarrelling, Anger, Revenge, Cruelty.
2. Chastity:	VII. Com. *Thou shalt not commit adultery.*	Adultery, Fornication, Wanton (Desires, Words, Behaviour,) Drunkenness.
3. Goods, or estate:	VIII. Com. *Thou shalt not steal.*	Theft and robbery, Oppression, Cheating, Unjust detaining, Idleness.
4. Good name:	IX. Com. *Thou shalt not bear false witness*, &c.	False testimonies, Lying, Slandering, Tale-bearing, Flattery.

2. Or in thought and desire X. Com. *Thou shalt not covet*, &c. — Covetousness, Envy at others, Discontent with our own.



PART III.

THE COMMANDMENTS.

SECTION I.

INTRODUCTORY.



IF the responsibilities which godparents undertake in behalf of the baptised infant, the third and last is, that "he will keep God's holy will and commandments, and walk in the same all the days of his life." Wherefore the catechist, having examined and instructed the young Christian in the grounds of his faith, as briefly comprehended in the Creed, now requires him to enumerate the Ten Commandments, that code of divine laws which he is pledged by his baptismal covenant to observe; since obedience is the only real test of sincerity, and is that which alone can render his faith available to salvation.

Quest. You said that your godfathers and godmothers did promise for you that you should keep God's commandments: tell me how many there be?

Ans. Ten.

These commandments are here stated, upon the

Ex. xxxiv.28. Deut. iv. 13.

authority of their Divine Author Himself, to be ten in number; and are for that reason called the Decalogue, or ten words. They were originally promulgated by the Almighty Himself to the thousands of Israel upon Mount Sinai, under every circumstance of sublimity that could impress the minds of the whole assembled nation with an awful sense of the inconceivable majesty of their Divine Legislator, and excite obedience to His mandates; and were engraven with His own finger, that is, not by the intermediate ministry of His servant Moses, but by His own direct interposition, upon two tables of stone, to denote the immutability of their nature, and to make them obligatory upon all people of the earth, to whom at any time the knowledge of them might be communicated.

Mode of promulgation of the Decalogue. Ex. xix. xx.

Its twofold division.

These tables of the moral law enforce the two great principles upon which all piety and virtue depend, and which our blessed Lord recognised as the commandments upon which hang the law and the prophets,—the principles of love to God and love to our neighbour. The first table comprehends the four first commandments, which respect our duty towards God; the second table contains the six remaining precepts, which inculcate more expressly our social duties, or our duties towards our fellow-men.

Matt. xxii. 40.

Quest. Which be they?

Ans. The same which God spake in the twentieth chapter of Exodus, saying, I am the Lord thy God, who brought thee out of the land of Egypt, out of the house of bondage.

It is plain that, in the original promulgation of

the moral code upon Mount Sinai, God addressed Himself more immediately to His chosen people, the children of Israel; since He represents Himself, in an especial manner, as *their* God, and as requiring their gratitude and obedience in return for the repeated and signal acts of deliverance and protection which He had wrought for them in Egypt. Yet since these moral ordinances are, in their very nature, of eternal obligation, they are all of them binding upon us now, no less than they were upon the Israelites of old,—upon us who are now the spiritual Israel of God, His elect and peculiar people in Christ Jesus, whom He has redeemed from the slavery of sin, of which the deliverance from Egyptian bondage was but the type and figure. Our Lord, so far from abrogating the moral enactments of the decalogue, or teaching that they were no longer obligatory upon His disciples, has, in His various discourses, and particularly in His sermon upon the mount, enforced them with increased spiritual strictness; and so proved the truth of His own solemn declaration, "I came not to destroy the law, but to fulfil." He teaches us, that precepts which were once supposed to apply simply to the outward actions, now carry their restrictions to the inmost thoughts and feelings of the heart; that the evil wish is recorded in God's book of judgment equally with the evil act; that the obedience now required of Christians is in the spirit, not in the letter, as the law of a God who is to be worshipped in spirit and in truth.

Its eternal obligation.

Gal. iii. 26.

Ibid. vi. 16.

Matt. v. vi. vii.

Ibid. v. 17.

John iv. 24.

SECTION II.

OUR DUTY TOWARDS GOD.

The First Commandment.

Thou shalt have none other gods but me.

The unity of God the leading principle of the Jewish code.

This commandment naturally claims the pre-eminence suited to its high importance, inasmuch as it inculcates a truth which is the great basis of all religion, both natural and revealed,—the essential unity of Jehovah, the Creator of heaven and earth. The situation of the Israelites, at the time of the first promulgation of their law, was such as to render the explicit declaration of this great tenet especially necessary. They had just entered upon their forty years' sojourn in the wilderness; and though they were favoured with the gracious promise of being miraculously sustained there, yet they would of necessity be brought occasionally into contact in their journeyings with the idolatrous nations by whom they were surrounded. To guard against the danger of their being seduced by the contagion of evil example from the worship of the one true God, and effectually to form a barrier against the encroachments of idolatry, was one chief design of the Jewish code. Hence the unity of the one great Jehovah is inculcated with perpetual solicitude; it stands at the head of that admirable summary of the moral law of God contained in the decalogue, and is enforced with the most solemn earnestness by the Jewish legislator at the commencement of his recapitulation of the Divine law in the Book of Deuteronomy: "Hear, O Israel, the

Deut. vi. 4.

Lord our God is one Lord;" or, as it might be more closely translated, "Jehovah, our Elohim, or God, is one Jehovah."

Spiritual idolatry a breach of this commandment.

Christians of the present day, it is true, are in little or no danger of a *literal* violation of this first commandment — of being outwardly and visibly idolaters; yet they may offend against this law by that spiritual idolatry, or alienation of the heart from God, of which we are all so frequently guilty, even while we profess to maintain the unity of the Godhead with our mouths, and honour Him with our lips. The essence of idolatry consists, as St. Paul tells us, in worshipping and serving God's creatures more than God Himself. Whenever, then, we yield to any object the chief place in our affections — whenever we permit any earthly gratification to stand in competition with the true God, and to depose Him from His rightful throne in our hearts — and whenever we seek that succour or happiness from the creature which the Creator alone can bestow, — then assuredly we are spiritual idolaters; we as much worship an idol, as if we bowed the knee to a graven image of wood or stone. In either case we set up our idol in our heart, and put what the prophet Ezekiel calls the stumbling-block of our iniquity before our face; and consequently are guilty of a direct breach of the commandment which forbids us to have any other god except the God of heaven. Now, as God will admit of no rival in our affections, He strictly charges us not to surrender to another that which is His just, and must be His undivided, possession. He is re-

Ezek. xiv. 3.

vealed to us in Scripture as a jealous God; and we shall inevitably render ourselves justly amenable to His righteous displeasure if we do not consecrate our best affections to His service; for it is the heart that He requires, it is the heart which He is entitled to possess, it is the only offering which He will accept. Oh that we could address Him with sincerity in the
Ps. lxxiii. 25. pious language of the Psalmist, "Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee!"

The Second Commandment.[1]

Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

[1] The Romanists, contrary to the authority of the oldest and most respectable both of the Jewish and Christian writers, are in the habit of striking out the second commandment, which condemns their idolatry; and, to preserve the appearance of integrity for the decalogue, they divide the tenth commandment into two. In many of their devotional books this commandment is entirely omitted: "This is the case in the Latin office of the Virgin, and in some of their English devotional books. Indeed, there they omit likewise all but the first sentence of our fourth commandment, and the promise in our fifth,—perhaps to palliate their preceding omission."—Archbishop Secker's *Church Catechism*, p. 169, note 1.

The true God not to be worshipped under any image.

As the design of the first commandment was to determine the true object of our religious adoration, so the object of this second is to specify the mode in which the true God is to be worshipped. He is not to be portrayed under the figure of any earthly creature; He is not to be worshipped under any external similitude;—*that* were to insult the majesty of that God who will not suffer the honour which belongs exclusively to Himself to be bestowed upon the purest spirit who surrounds His throne, much less upon idols, the work of man's device. Hence it was that He expostulated with the Jews: "To whom will ye liken Me, and make Me equal, and compare Me, that we may be like?" Such, probably, was the idolatry of Aaron's calf in the wilderness. The Israelites, in their adoration of the molten image, were not guilty of an utter renunciation of the service of Jehovah. It would appear that they had no intention of forsaking entirely the guardian Deity of their nation, who had brought them safely out of Egypt; but that, impatient of what they considered the unnecessarily long absence of their lawgiver in the mount, they desired a corporeal image, as the sensible representation of the Almighty. Their guilt consisted, not in substituting any other God in the place of Jehovah, but in daring, in utter defiance of the express commandment to which they had so lately vowed obedience, to worship God under the likeness of a material symbol. Their crime was a direct breach, not of the first, but of the second commandment; and they were punished accordingly with the loss of three thousand of the worst offenders, who

Is. xlvi. 5.

Ex. xxxii. 28.

fell by the swords of their brethren, the sons of Levi.

The prohibitions of this commandment.

The first prohibition.

This commandment consists of two prohibitions, and the sanctions by which those prohibitions are enforced. The first forbids us to represent God under any image,[1] but especially under the form or likeness of any created being, of any thing that is in the heaven above, or that is in the earth beneath, or that is in the water under the earth. The reason of this prohibition is supplied in the Book of Deuteronomy: "For ye saw no manner of similitude in the day that the Lord spake unto you in Horeb, out of the midst of the fire." God is a Spirit; He is without form or figure; restricted to no local habitation, circumscribed by no space. According to the awful description which He hath given of Himself, "He is the high and lofty One that inhabiteth eternity:" "He dwelleth in the light which no man can approach unto, whom no man hath seen, nor can see." It would be folly, then, it would be a gross insult to His majesty, a dishonouring of all His glorious perfections, to attempt to render an incorporeal essence the object of our bodily senses—to represent by an image Him who is invisible.

iv. 15.

Is. lvii. 15.

1 Tim. vi. 16.

The second prohibition.

But we are not only expressly forbidden to represent Jehovah under any visible image; we are likewise prohibited, by the second clause of the commandment, from exhibiting such image as an object of that adoration which is due to God alone: "Thou

[1] The members of the Church of Rome, by worshipping the image of the Saviour, are guilty of a breach of this commandment; for there is to be no similitude.

shalt not bow down to them, nor worship them." This second prohibition God has been pleased to enforce under especial sanctions. The first is, that He is "a jealous God;" that is, determined to maintain His own honour as the only true God, and not to suffer the affection which He claims exclusively from His spouse the Church to be lavished upon a rival. "I am the Lord," He declares by the mouth of His prophet Isaiah; "that is My name; and My glory will I not give to another, neither My praise to graven images." He has enforced this prohibition, secondly, by declaring that He will visit the crime of idolatry, not only upon the parent himself, but also upon his descendants, "unto the third and fourth generation;" and to those who remain stedfast in their adherence to His worship, and keep all His commandments, He will shew abundant mercy, extending unto thousands of their posterity. These declarations of punishment and mercy are to be understood as a part of that national covenant which God made with the Israelites, and describe by what mode He would deal with them as their Governor. If the parents worshipped and served Him, then the children also would continue to have Him in like manner for their God; but if the parents went astray, then their children also of the third and of the fourth generation were to be involved in the consequences of their iniquity. Accordingly, we find both these declarations fully verified in their history. When the house of Israel dishonoured the majesty of Jehovah by idolatry, which was repeatedly the case, they were visited with temporal judgments; their enemies were

Its sanctions.

Is. xlii. 8.

Ps. cxv. 13, 14.

suffered to oppress them; and the effects of these judgments generally extended to the third and fourth generation. On the other hand, when they continued firm in their allegiance, and were obedient to His commandments, both they and their posterity were invariably blessed with prosperity and happiness. Nor is there any thing different in this proceeding from the ordinary dealings of God's providence. There is none of us but owes to the sin or holiness of his parents much of the misery or happiness of his condition; and as no one ever questions the justice of that appointment which makes children partakers in the prosperous and disastrous fortunes of their ancestors, there seems the less reason to be surprised at a dispensation which has that analogy to support it, more especially when the mercy and blessings which it promises to obedience are without limitation, while the punishment denounced against disobedience is restricted to the third and fourth generation.

The denunciations of this commandment analogous to God's ordinary providence.

The Third Commandment.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

The first commandment having forbidden the worship of any other god than Jehovah, and the second having prohibited the worship even of Jehovah under any form not of His own appointment; the third proceeds to direct that we maintain that reverence for the incommunicable name of God which we entertain for God Himself. "The name of God" means any

of His titles, attributes, or perfections,—any word or appellation by which He has been pleased to reveal Himself to His creatures. To "take it in vain" is to profane it,—to use it falsely, impiously, lightly, without the reverential feeling due to His majesty.

Perjury forbidden by this commandment.

The particular sin which is most directly forbidden by this commandment is that of perjury, or the solemn invocation of the Searcher of hearts, the God of truth and justice, in attestation of a falsehood; and thus obtaining credit to our assertion by appealing to Him as our witness and judge. This offence is one of the most heinous character, inasmuch as it not only indicates a contemptuous disregard of the majesty and authority of the all-powerful Ruler of the universe, but strikes at the root of all confidence and security among His rational creatures. It is a virtual denial or profane contempt of the perfections of Jehovah; it is a defiance of His vengeance, or at least a direct renunciation of all claims upon His mercy.

Also profane oaths, and a light irreverent use of God's name.

This commandment is further violated by profane oaths, and by the wanton and irreverent use of the holy name of God on ordinary and unimportant occasions. That it admits of being viewed in this extended sense, is evident from our blessed Lord's own interpretation of the command, "Swear not at all;" Matt. v. 34. not that a solemn attestation upon oath for the termination of strife or controversy is absolutely and upon all occasions unlawful; but that all trifling appeals to God in proof of our veracity is prohibited in conversation and in the absence of necessity or adequate cause. To the same purpose is the admonition of St. James: "Above all things, swear not, neither v. 12.

by heaven, neither by earth, neither by any other oath; but let your yea be yea, and your nay, nay, lest ye fall into condemnation." That is, in your ordinary conversation never have recourse to an oath for the ratification of your assertions, but be content with a simple affirmation or denial, saying only yea, yea, or nay, nay; without presuming to call upon God to attest your sincerity, or to invoke His creatures for the confirmation of what you declare; for this is to profane the sacred name of the Almighty, for which you may justly draw down upon yourselves His righteous judgments.

Penalty annexed to its violation.

To enforce the observance of this commandment an awful anathema is annexed: "The Lord will not hold him guiltless that taketh His name in vain;" that is, He will never suffer a transgression so highly insulting to His divine majesty to pass unpunished, but will visit the offender with signal and exemplary vengeance;[1] He will fulfil His own solemn declaration concerning Him,—"Him that honoureth Me I will honour; and they that despise My name shall be lightly esteemed."

1 Sam. ii. 30.

The Fourth Commandment.

Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-

[1] By the Jewish law, the blasphemer, as he openly shook off all reverence for the supreme Jehovah, was to be punished with death. Lev. xxiv. 15, 16.

servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

The paradisaical institution of the Sabbath.

The worship of the one true God having been determined in the preceding commandments, the design of the fourth is to establish, for the preservation and exercise of this worship, a distinct period of time; that is, one day in seven to be separated from all secular occupations, and to be devoted in a more peculiar manner to the service of God and to our own spiritual edification. That day is called by especial designation the Sabbath, or the day of rest, in commemoration of God's resting on it after the work of creation; for we read, that on the seventh day "God rested from all His work which He had made." Upon that day the Almighty solemnly pronounced a blessing, and dedicated it, or *sanctified* it, as a day of rest for ever. Nor was the observance of a weekly Sabbath a new appointment, though the command was specially propounded to Moses in the wilderness. The ordinance had existed from the foundation of the world; being coeval with the work of creation, which it was ordained to commemorate. Nor may we doubt but that the day established in memorial of the creative rest continued to be observed by the faithful people of God during the patriarchial ages; though in the very succinct account which is given in the book of Genesis of the early history of mankind, the inspired historian has not expressly alluded to this subject. There are,

Gen. ii. 2.

however, evident traces throughout his narrative of the admeasurement of time in those ages by weeks of seven days; and it would be difficult to account for such a division unless it had been marked by a sabbatical observance.

Gen. viii. 10-12; xxix. 27.

Division of time into weeks general among the heathen.

Another corroborating evidence in favour of the existence of a seventh day of sacred rest from the beginning is to be found in the custom which almost universally prevailed among the different nations of the pagan world, many of whom cannot be supposed to have had any knowledge of the Mosaic history, of dividing their time, after the practice of the Jews, into weeks, or periods of seven days. And it appears, from the testimony of two of their most ancient poets, that they accounted the seventh day of the week more sacred than the rest. That all should agree in this division of time cannot be explained on any other supposition than that of a divine institution revealed to our first parents, from whom it was derived by tradition to their posterity.[1]

It is also worthy of remark, that when the Sabbath is first mentioned in the time of Moses, previously to the delivery of the law, it is not spoken of as a novel institution, but as one with which the Israelites were perfectly familiarised,—"This is that which the Lord hath said, To-morrow is the rest of the holy sabbath unto the Lord;" and in the fourth commandment, wherein the duty is so explicitly declared and solemnly enforced, it is referred to as an appointment of acknowledged and of permanent obligation,—"Remember the Sabbath-day to keep it

Ex. xvi. 23.

Ibid. xx. 8.

[1] See Jennings' Jewish Antiquities, b. iii. ch. iii.

holy." Men are apt to forget what they owe to God, and therefore this solemn charge was intended to remind the Israelites of those former mercies which they were particularly to recollect and commemorate on the Sabbath—a commemoration which, probably, during the period of their bondage in Egypt had been suspended, or at least negligently and irreverently observed.

That all, then, are bound to consecrate a seventh portion of their time to the immediate service of Jehovah, is evident, because the commandment was not given to Moses, but to Adam; not to the Israelites, but to all the descendants of Eve. But the observance of that one particular day which was sanctified to the Jews, not only in memorial of creation, but of the special deliverance of their nation from Egyptian slavery, is not any longer obligatory upon us, because it formed part of the ceremonial law.

The sanctification of the first instead of the seventh day of the week, of Divine appointment.

We conceive that we fulfil the spirit, if not the very letter of the commandment, in dedicating to God the first and not the seventh day of the week. This change of the day, under the Christian dispensation, effects not the repeal of the original institution, but rather supplies additional sanctions for its continued observance, by constituting the return of each seventh day a perpetual memorial of our Lord's resurrection, and of the completion of man's redemption. We have, indeed, no express command in Scripture for the observance of the first day of the week as a religious festival; but it appears to have received the especial sanction of Christ Himself. He appeared four times to His disciples in bodily person

John xx. 26. on the very day of His resurrection; and at the interval of a week, when the infant Church was again assembled for devotional purposes, He again vouch-
Acts ii. 1. safed His presence among them. And it was on the first day of the week that He sent down upon His disciples, according to His promise, the miraculous effusion of the Holy Spirit. Acting, no doubt, under the immediate direction of their divine Master, we find His Apostles, subsequently to that event, invariably holding their religious assemblies on the first day of the week. Of this practice mention is clearly made in the book of the Acts, where the sacred historian
Ibid. xx. 7. relates, that when the believers at Troas were "come together upon *the first day of the week* to break bread," that is, confessedly, to celebrate the Eucharist, "Paul preached unto them." We read also that this Apos-
1 Cor. xvi. 2. tle commanded the Corinthians to make their charitable contributions for the poor, when, as was their custom, they assembled together for public worship. And in the Revelation of St. John we find a day dis-
Rev. i. 10. tinguished by the peculiar designation, "the Lord's day;" which shews that at the time when St. John, the survivor of the Apostles, wrote, "the Lord's day" was a day generally known and honoured among Christians; and the name itself shews on whose account it was observed, and to whose service it was supposed to be consecrated.

From these and other passages of Scripture it appears that the Apostles and first Christians were in the habit of assembling together on the first day of the week for purposes of public devotion, and that the day itself was generally designated "the Lord's

day." Believing, therefore, that the Apostles acted in this matter under the special and extraordinary influence of the Holy Spirit, we cannot but conclude that the substitution of the first for the seventh day of the week, as a day to be sanctified by Christians, was of Divine appointment, and that, consequently, the observance of the Lord's day is for ever binding upon all the members of the Church of Christ.[1]

Having dwelt so much at length upon the origin of the Christian Sabbath, it remains that I consider briefly in what way its sanctity may best be preserved. Our first duty, in this respect, is a firm resolve, at whatever cost or difficulty, to abstain from all secular employments and ordinary pleasure; from every thing of that nature which is not imposed by strong necessity or enjoined by the paramount obligation of Christian love. The command is explicit: "Six days shalt thou labour, and do all thy work; but the seventh is the Sabbath of the Lord thy God: in it thou shalt not do any work."[2] And it is obvious that the

Mode of sanctifying the Sabbath.

Exod. xx. 9, 10.

[1] "The moral law requiring a seventh part throughout the age of the whole world to be that way employed; although with us the day be changed, in regard of a new revolution begun by our Saviour Christ, yet the same proportion of time continueth which was before; because in reference to the benefit of creation, and now much more of renovation thereunto added by Him which was Prince of the world to come, we are bound to account the sanctification of one day in seven a duty which God's immutable law doth exact for ever."—Hooker's *Ecclesiastical Polity*, b. v. ch. 70.

[2] All servile labour, and all worldly business, and even the change of place beyond the distance of a single mile, which was called a Sabbath-day's journey, was prohibited by the Mosaic law, under the severest penalties; and capital punishment was,

rest thus solemnly required by the commandment is to be extended to all the members of our household, nay even to our cattle. It is the will of God that those servants who work for us six days in the week should have their refreshment on the seventh, and that even the animals beneath us should share our benevolence, and be treated with gentleness and humanity.

But the leisure which is acquired by the suspension of all ordinary business requires to be devoted to the great end of holding communion with God; for both these principles are essential to the duty of sanctifying the Sabbath. "It is a day of rest for the sake of holiness, a vacancy from employment, to afford an opportunity of giving heed unto spiritual things. It is a quitting of all temporal concerns, to apply ourselves to those which belong unto our salvation. Rest is the thing enjoined, but holiness is the end and the motive of the injunction; and under this view of the subject no one is excepted from the observance of the Sabbath as a day of utter abstinence from all his common cares, and thoughts, and pursuits. If we will be busy at all upon the Sabbath, we must be busy about our souls; if we will care for any thing, it must be for the cares of eternity; if we will be concerned for any thing, it must be for the concerns of religion; if anxious for any glory, it must be for the glory of angels; if desirous of any love, it must be for the love of God. For this is the

in an early instance, actually inflicted on a man who only went out on the Sabbath to gather sticks for fuel. See Bp. Horsley's Sermons on the Sabbath, ser. xxi. xxii. xxiii., in vol. i.

Lord's day, and not man's; and he therefore must needs be counted sinful on this day who would steal away its hours from the Being to whom they belong."[1]

SECTION III.

OUR DUTY TOWARDS OUR NEIGHBOUR.

The Fifth Commandment.

Honour thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee.

The fourth commandment having closed the first table of the decalogue, which contains our duty to God, the six remaining precepts constitute the second table, and refer more especially to the duties which we owe to our fellow-creatures on earth.

The duty of filial obedience enforced.

At the head of this second table God has thought fit to place the commandment which inculcates filial obedience; thereby declaring this duty to be the foundation of all social obligation and all social happiness. The duty of children to their natural parents, which is here expressed by the term *honour*, implies, in the first instance, respectful attention to their admonitions, and a willing and cheerful obedience to their lawful commands. The obligation, indeed, to obey our parents is powerfully vindicated both by nature and reason; but it is authoritatively enforced in the book of revelation: "My son," says Solomon, Prov. i. 8. "hear the instruction of thy father, and forsake not

[1] Benson's Sermon on the Sabbath, preached at the Hulsean Lecture, 1820.

Col. iii. 20. the law of thy mother." "Children," says St. Paul, "obey your parents in *all* things; for this is right and well-pleasing unto the Lord,"—in which precept it is evident that the Apostle intends to enforce obedience to our earthly parents in all things which involve no infraction of the Divine laws, and are not inconsistent with our duty to God. But besides this outward and formal demonstration of obedience to the lawful orders of a parent, this commandment requires us to cherish the feelings of grateful love and reverence for them inwardly; and if at any time we shall see calamity assailing them, we ought to put forth our utmost endeavours to avert it, or, when they are involved in difficulty or want, it is our duty, and if we truly love them it will be our delight, to minister to them such solace and relief as ability and opportunity shall put in our power.

Promise annexed to the commandment.

To encourage us in the faithful performance of this duty, God has been pleased to append a specific promise:—"that thy days may be long in the land which the Lord thy God giveth thee." And lest it should be thought that this promise of national prosperity was made exclusively to the Israelites, as inhabitants of the earthly Canaan, St. Paul thus declares

vi. 1-3. in his epistle to the Ephesians, "Children, obey your parents in the Lord: for this is right. Honour thy father and mother; which is the first commandment with promise; that it may be well with thee, and thou mayest live long on the earth." We see, then, not only that the command is universally obligatory, but that the promise annexed to the conscientious observance of it is universally applicable. We, as

well as the Jews, are commanded to honour our parents; and we, as well as they, are encouraged to hope that if we fulfil the command, our obedience will not pass unrewarded even in this life.

Obedience to all legitimate authority included in this commandment. 1 Pet. ii. 13, 14.

But this commandment sanctions the principles, not merely of filial obedience, but of all those duties which arise out of our civil and ecclesiastical relations. The king, "as supreme;" rulers, who act by his authority; the Church, who is styled our Mother, with those whom she hath set over us for our instruction, pastors, preceptors, guardians, masters,—all, in a word, who act in the capacity or under the direction of parents, have an undoubted claim to our obedience, submission, and respect.

The Sixth Commandment.

Thou shalt do no murder.

Our duty to our neighbour in respect of his person.

God having in the preceding commandment regulated the duties of inferiors to those whom the laws of civil society have placed above them, has in this and the subsequent commands enforced the general duties of men to each other, as equals. As life is the source of every thing that is valuable to us, the preservation of it is justly entitled to stand in the fore-front of these commands. And accordingly the sixth forbids us to deprive, without due authority, any human being of that animal existence to which, by the grant of the Almighty, he has an inherent and original right. Murder is a direct assault upon God Himself. It is a presumptuous invasion of the rights of the Almighty Sovereign, whose prerogative it is to dispose of the life of His creatures. He has, there-

fore, Himself undertaken awfully to visit this crime upon the head of the offender: "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made He man."

Gen. ix. 6.

But this command must be understood to condemn not merely the single crime of deliberate murder, but every kind of violence, and every indulgence of passion and resentment which has a direct tendency either to prompt to, or to produce that malignant disposition of mind in which the guilt of murder principally consists.[1] In this extensive interpretation of the command we are warranted, not merely by the deductions of reason, but by the authority of the divine Legislator Himself. For listen to His own declaration: "Ye have heard that it was said by them" (or, most probably, "to them") "of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment: but I say unto you, that whosoever is angry with his brother without a cause shall be in danger of the judgment." It is evident that our Saviour here extends the prohibition against murder from the hand to the heart, forbidding not merely the act of murder, but also all reproachful and injurious language; nay, even the feeling of causeless anger is declared to be a breach of the commandment. He thus prohibits not only

Matt. v. 21, 22.

[1] "That the commandments generally were understood in this extensive sense by the Jews themselves, is evident, not only from the various declarations of the inspired Psalmist and the Prophets, but from the testimonies of such Jewish writings as have reached us, particularly those of Josephus and the celebrated Philo."—See Dean Graves' *Lectures on the Pentateuch*, part ii. lect. ii., with note to p. 130.

the immediate outward act, but the very least approach to it, even in word or gesture, even in wish and thought.

The Seventh Commandment.

Thou shalt not commit adultery.

Our duty in respect of the security of his family intercourse.

In this, as in the other commandments, the extreme crime which it expressly prohibits is specified; and under that extreme crime every inferior offence of the same kind, and every thought and purpose which tends to promote such transgression, must be understood to be forbidden. It will generally be admitted that the prohibition "Thou shalt not kill" extends also to the commission of every kind of violence or injury to our neighbour; and that the command to honour our parents includes the honour that is due to all those who are invested with parental authority over us: so also in the prohibition of stealing is unquestionably comprehended every degree of fraud and dishonesty. On the same principle, then, we ought to understand the words of the commandment, "Thou shalt not commit adultery," as prohibiting likewise the indulgence of unchaste and irregular desires, and of every thing which tends, even remotely, to impurity and immorality in conduct. He who framed this law, and consequently is best acquainted with its true import and spiritual extent, has been pleased to interpret it Himself in this extended sense,—"Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already

Matt. v. 27, 28.

in his heart." We hence perceive that the breach of the commandment is shewn to begin where the inclination to it, if unchecked, commences, in the heart and in the thoughts; and that, if unrepented of, will be as surely visited upon the offender as the most overt act in which the hands can be engaged.

The Eighth Commandment.

Thou shalt not steal.

Our duty in respect of his property.

Under the eighth commandment is comprehended our duty to our neighbour in respect of his property. The same principle of interpretation may be applied to this as to the preceding commandments. Not only is the more flagrant invasion of our neighbour's property by robbery and open violence prohibited by this command, but every appropriation to our own use of that which belongs to another, without his express consent, however trivial the value, or overpowering the temptation. All extortion, according to this principle, comes under the eighth commandment; so does fraud upon public bodies; so does all delay in the payment of a just debt, and even the contracting of a debt which there is no prospect of our being enabled to discharge. So also the taking undue advantage of our neighbour's credulity, or of his necessities, to drive a hard bargain with him; and the employment of fraud or dissimulation in the transfer of property generally: both these are plain breaches of the eighth commandment. That it may be interpreted in this extended sense is evident from the express declara-

Micah vi. 11.

tions of God in Scripture: "Shall I count them pure with the wicked balances, and with the bag of deceit-

ful weights?" "Thou shalt not have in thy bag divers weights, a great and a small; thou shalt not have in thine house divers measures, a great and a small: for all that do such things, and all that do unrighteously, are an abomination to the Lord thy God." Hence we learn, that all appropriation of our neighbour's property, whether by open violence or by secret and indirect fraud, is an offence not only against man, but against God; and further, that although there be a thousand modes of injuring or depreciating the possessions of others, which elude the observation of man, and escape the punishment or cognisance of human laws, there are none so secret but that the all-seeing eye of an ever-present God detects them, and none so remote but that He will eventually punish them. Deut. xxv. 13-16.

The Ninth Commandment.

Thou shalt not bear false witness against thy neighbour.

In the three preceding commandments the Divine Legislator has been pleased to secure the rights of our neighbour in respect of his life, the safety of family intercourse, and his property: in the ninth the same security is likewise extended to his good name. The crime which is here most expressly prohibited is, the delivering false evidence against our neighbour in a court of judicature. And as in such cases all public testimony is confirmed by an oath, the false witness is guilty not only of a breach of the third commandment by invoking God to attest a falsehood, but also violates the ninth by aiming a fatal Our duty in respect of his character.

blow at his neighbour's reputation. But an open violation of the truth is not all that is forbidden by this commandment. Like the rest, it mentions only the most glaring act of that class of crimes which it denounces; but in that extreme offence every inferior transgression of the same kind is included. When in conversation we circulate false reports of our neighbour, or graft upon the truth inflammatory circumstances—when we harbour unkind and injurious suspicions—when we misconstrue his motives and actions —when we disparage his real merits, and aggravate his infirmities or follies,—then assuredly we bear false witness against him.

Hence, when forbidden to bear "false witness against our neighbour," let us receive the command not only as a solemn warning against delivering false evidence in judgment against another, but against calumny, and defamation, and slander, and every insinuation which may prejudice his temporal interests, injure his reputation, or destroy his peace.

The Tenth Commandment.[1]

Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Government of the heart enforced in this commandment.

This last commandment, passing by a mere superficial obedience, strikes at the very root of sin, by im-

[1] The Romanists are in the habit of dividing the tenth commandment into two. The transposition of the first two clauses of this commandment in the repetition of the decalogue in the book of Deuteronomy (compare Ex. xx. 17 with Deut. v. 21), for which, at first sight, no reason can be assigned, completely stultifies and exposes their artifice.

posing a check upon the thoughts and inclinations of the heart. And herein we cannot but discover a strong internal evidence to the Divine original of the decalogue. For we may observe, that in this commandment it is not any outward act, any visible transgression, that is forbidden, but a restriction is laid upon the wishes and desires of the heart. "Surely no lawgiver would have issued an ordinance, of the breach of which he never could have been cognisant; for it must have been useless and absurd. And yet where is the human being who could be cognisant of this? The very fact, therefore, that such a law is found in the decalogue,—a law which, if broken every hour, need necessarily never be known, or even suspected, upon earth,—is of itself almost proof sufficient that the lawgiver was Divine, and that He who thus issued a mandate to restrain the most secret workings of our hearts, must Himself be well able to read them, and, as the Psalmist forcibly expresses it, has even our most 'secret sins in the light of His countenance.'"[1] Ps. xc. 8.

This commandment is very properly placed the last in the second table, as being a kind of safeguard for the rest, and comprehending a brief summary of the whole of our duties to our fellow-creatures. It secures to our neighbour the honour and respect which are due to his station, according to the fifth commandment: and as regards those which follow, it protects his person, his chastity, his property, and his character, prohibiting the very contrivance or thought of injuring him in any of these particulars.

[1] Blunt on the Pentateuch, vol. ii. p. 200.

The prohibition contained in this command applies to the coveting any thing which is already the property of our neighbour. If, indeed, he shews any disposition to part with it, we may then seek with his permission to obtain it. But otherwise we are forbidden to look with an eye of envy or desire upon that which our neighbour has appropriated. Yet this is not the full scope of the prohibition; for not only the desire to appropriate the comforts and possessions of another, but the inordinate love of gain, is branded with the name of covetousness; and we must understand the command as forbidding the endeavour to obtain, even by lawful means, such an increase to our wealth as may have the effect of contracting our philanthropy, or of rendering us forgetful on whose bounty we depend for daily bread. St. Paul has given us an expanded commentary upon this commandment when he said, "Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness."

Col. iii. 12.

Ques. What dost thou chiefly learn by these commandments?

Ans. I learn two things: my duty towards God, and my duty towards my neighbour.

Q. What is thy duty towards God?

A. My duty towards God is, to believe in Him, to fear Him, and to love Him with all my heart, with all my

mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy name and His word, and to serve Him truly all the days of my life.

Q. What is thy duty towards thy neighbour?

A. My duty towards my neighbour is, to love him as myself, and to do to all men as I would they should do unto me; to love, honour, and succour my father and mother; to honour and obey the king, and all that are put in authority under him; to submit myself to all my governors, teachers, spiritual pastors and masters; to order myself lowly and reverently to all my betters; to hurt nobody by word nor deed; to be true and just in all my dealings; to bear no malice nor hatred in my heart; to keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering; to keep my body in temperance, soberness, and chastity: not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life unto which it shall please God to call me.[1]

[1] As this answer and the preceding one are explanations of themselves, I have thought it unnecessary to notice them; but have introduced them into the body of the work, in order to preserve the text of the Catechism entire.



QUESTIONS ON THE THIRD PART.

1. WHAT is the third promise which is made for infants at Baptism by their sponsors?

2. How many commandments are there? and under what single term are they comprehended?

3. To whom, and under what circumstances, were they originally delivered?

4. Into how many tables are they divided? and what duties does each table enforce?

5. Are these ordinances binding upon Christians? and why?

6. Has our Saviour confirmed the obligation?

7. Which is the first commandment?

8. What is the leading principle of the Jewish code?

9. Why was this tenet necessary to be enforced on the Israelites?

10. In what way are Christians guilty of a breach of this commandment?

11. What is the second commandment?

12. How do the Romanists divide the decalogue?

13. Is the second a distinct commandment, or is it part of the first?

14. What is the design of each?

15. Of which commandment was the idolatry of Aaron's calf in the wilderness a breach?

16. Of how many prohibitions does this commandment consist?

17. What is the first prohibition?

18. What does the second clause of the commandment forbid?

19. Under what sanctions is it enforced?

20. What do you understand by God's being jealous?

21. Are the denunciations of this commandment analogous to God's ordinary providence?

22. Which of the commandments speaks of the reverence due to God's name?

23. What is meant by "the name of God?" and how is it "taken in vain?"

24. What particular sin is directly forbidden by this commandment?

25. In what other way may it be violated?

26. Is a solemn oath in a court of justice forbidden by it?

27. How was the blasphemer punished by the Jewish law?

28. Explain St. James v. 12.

29. What is the penalty annexed to the breach of this law?

30. What is the design of the fourth commandment?

31. Why is the day appropriated to God's worship called the Sabbath?

32. When was the Sabbath first instituted?

33. How does time appear to have been measured in the patriarchal ages?

34. Did a similar practice prevail among the heathen?

35. Is there any express command in Scripture for keeping the first day of the week as a religious festival?

36. What authority have we for altering the day?

37. How is the day now to be sanctified?

38. What duties do the last six commandments enforce?

39. In which is filial obedience enjoined?

40. What are the chief duties due from children to parents?

41. What is the promise annexed to the fulfilment of this command?

42. Is obedience to any other authority besides parental here included?

43. What is the sixth commandment?

44. What do you understand by murder?

45. Is any thing else forbidden in this commandment besides the single crime of deliberate murder?

46. What sins are forbidden by the seventh commandment?

47. How does our Saviour Himself interpret it?

48. What is the eighth commandment?

49. Does it forbid any thing besides the direct act of theft?

50. How does God forbid fraud or dissimulation in buying and selling, or the transfer of property generally?

51. What crime is most expressly prohibited in the ninth commandment?

52. Is a false witness guilty of a breach of any other commandment besides the ninth?

53. Is this commandment violated by any thing else besides false testimony?

54. What is the tenth commandment?

55. How is the divine origin of the decalogue proved by this commandment?

56. Is mere coveting a breach of this law?

57. What do you understand to be its full scope and meaning?

PART IV.

THE LORD'S PRAYER.

PSALM lxv. 2.

"O Thou that hearest prayer, unto Thee shall all flesh come."

MATT. xxi. 22.

"All things, whatsoever ye shall ask in prayer believing, ye shall receive."

The Division of the Lord's Prayer,

TAKEN FROM DEAN COMBER.

The Lord's Prayer hath three parts:

1. The preface or compellation, expressing
 1. Charity to men . — *Our*
 2. Faith in God . . — *Father,*
 3. Fear of God . . — *which art in heaven,*

2. The petitions, which concern
 - Either God's glory, by
 1. The reverence of His attributes, . — *Hallowed be Thy name:*
 2. The exercise of His authority, . . . — *Thy kingdom come:*
 3. The fulfilling of His will, ... — *Thy will be done on earth, as it is in heaven:*
 - Or our own good, in
 1. Temporal supplies, — *Give us this day our daily bread:*
 2. Remission of sins past, ... — *And forgive us our trespasses, as we forgive them that trespass against us:*
 3. Deliverance for the future from
 - Sin, . . — *And lead us not into temptation:*
 - Punishment, . — *But deliver us from evil:*

3. The conclusion or doxology, being an acknowledgment of God, ...
 1. As supreme, . . — *For Thine is the kingdom,*
 2. As omnipotent, . — *The power,*
 3. As gracious, . . — *And the glory,*
 4. As eternal, . . . — *For ever and ever. Amen.*



PART IV.

THE LORD'S PRAYER.

SECTION I.

INTRODUCTORY.



THE young Christian has now been made acquainted with the privileges of that covenant into which he was admitted by Baptism, when he pledged himself to renounce the three great enemies of his soul, to believe all the articles of the Christian faith, and obediently to observe God's commandments. He has acknowledged that he considered himself bound to fulfil the engagements which were entered into by his sponsors in his behalf. The articles which he is required to believe are briefly comprehended in what is called the Apostles' Creed; and the laws which he is bound to observe are contained in the Ten Commandments; to all of which our attention has been already directed.

Conscious of our natural inability to fulfil the duties which God requires of us, the Church, in perfect conformity with the whole tenor of Scripture,

directs us next, in the fourth division of her Catechism, in the use and necessity of prayer as a means whereby we may obtain the grace of God to enable us to serve Him acceptably and hopefully.

Catechist. My good child, know this, that thou art not able to do these things of thyself, nor to walk in the commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear, therefore, if thou canst say the Lord's Prayer.

Answer. Our Father, which art in heaven, hallowed be Thy name: Thy kingdom come: Thy will be done in earth, as it is in heaven: give us this day our daily bread: and forgive us our trespasses, as we forgive them that trespass against us: and lead us not into temptation; but deliver us from evil. Amen.

Origin and object of the Lord's Prayer.

The prayer which the catechist here requires the catechumen to repeat, is called the Lord's Prayer,[1] because it was actually prescribed and given to His

[1] It may be remarked that the Lord's Prayer is not altogether an original composition, but was selected principally from forms at that time well known among the Jews. "All the sentences in it appear to have been borrowed from forms in the Jewish Liturgy, excepting the comparative clause, 'as we forgive our debtors,' which is not found in any Jewish form of prayer now extant. The doxology appears to have been borrowed from the benedictory prayer of David, recorded 1 Chron. xxix. 11, 'Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: Thine is the kingdom; and Thou art exalted as head above all.' And it is also worthy of remark, that in the preceding verse David uses both the phrases, 'our Father' and 'for ever and ever,' with which the Lord's Prayer begins and ends."—Shepherd *on the Common Prayer*, p. 73 (note †). See also Lightfoot, *Talmud. Exercit.* on St. Matthew vi. 9, &c.

Church by our Lord Himself. The circumstances which accompanied its delivery were these: Our Lord's followers had applied to their Master for a form of prayer similar to that with which John the Baptist had provided his disciples; and it was in compliance with their petition that Jesus gave them the form which is called by His name, to be used by all Christians, even to the latest generations of the world, as often as they approach the throne of grace.

It has been supposed that our Lord did not prescribe this prayer as an express form of words to be used when we offer up our devotions, but that He intended it only as a model to which our other prayers were to be conformed. But we shall form a more correct notion of this prayer if we regard it both as an absolute prayer in itself and as furnishing a pattern according to which we are to frame all our other prayers. It is true when Christ first delivered it to His disciples in His sermon on the mount, He introduced it with these words,—"*After this manner* pray ye." But that He also intended it as an actual form of words, in which our petitions to God should be expressed, is evident from what He said when He delivered it the second time,—"*When ye pray,* say." Matt. vi. 9. Luke xi. 2.

The Lord's Prayer naturally divides itself into three parts. First, the preface or introduction, expressing the goodness and majesty of Him to whom we pray. Secondly, the petitions, which contain the subject matter of the prayer. Of these, the three first relate to the glory of God, and may be regarded as acts or expressions of adoration and praise rather than formal petitions; namely, the honour of His name, Its division.

the advancement of His spiritual kingdom, and the fulfilment of His will; and the three last concern our own good, being offered up for the supply of our temporal and bodily wants—for the pardon of our past sins—for the assistance of divine grace against future temptations—and for deliverance from evil—temporal, spiritual, and eternal. Thirdly, the conclusion, commonly called the doxology, or ascription of glory to God.

SECTION II.

FOR THE PROMOTION OF GOD'S GLORY.

The preface, or introduction.

Our Father.[1] Although our Saviour prescribed this form as a model, and an exercise of devotion to be performed even in the closet, yet He directs us individually to address God in the plural number, saying, not *my*, but *our* Father. By this mode of appellation we are taught to acknowledge our relationship to our fellow-creatures, as members of the same great family;

[1] In the early Church all catechumens, or persons unbaptised, were absolutely debarred from the use of the Lord's Prayer. They were not allowed to call God *Our Father* till they were adopted among His *sons* by the waters of Baptism. This is expressly said by St. Chrysostom, St. Austin, and several other ancient writers. And for this reason St. Austin calls it the prayer of the regenerate, or believers; because it was their privilege and birthright. "It was given to them as their property," he says, "and therefore they made use of it; having a right to say, *Our Father, which art in heaven*, who were born again to such a Father, by water and the Holy Ghost."—See Bingham, b. i. ch. iv. § 7; b. x. ch. v. § 9; b. xiii. ch. vii. § 9.

and that therefore we must not, even when engaged in offering up petitions for ourselves at the throne of grace, be unmindful of the wants and good of others; but regard ourselves as intercessors one for another, as being united by one common band of "communion and fellowship in the mystical body of Christ." "He did not bid us say, *my* Father," says St. Chrysostom, "but *our* Father, who art in heaven; that, being taught that we have a common Father, we might shew a brotherly good-will one toward another." God is styled "our Father" on several accounts. "He is our Father, because He has formed us out of the dust of the ground: our Father, because He has adopted us into the children of His inheritance: our Father, because He has spiritually begotten us, that we might be called the sons of God: our Father, because we are the brethren, and He is the very Father, of our Lord Jesus Christ. In all these glorious attributes, under all these varied forms of creation, we look up to Him when we call upon Him as our Father."[1]

Which art in heaven.[2] Although God is substantially present every where, yet, in accommodation to human capacities, the Scriptures speak of heaven as

[1] See Benson's Sermon on the Lord's Prayer, to which I am indebted for an occasional remark in the above exposition.

[2] The Jewish tabernacle was designed to be a type or figure of the tabernacle in heaven (Heb. viii. 1, 2); and the Shechinah, or glorious appearance that constantly resided in it, was intended to impress the Jews with a sense of God's more especial presence therein. From hence they seem to have entertained the idea that all worship was confined to the temple at Jerusalem,—at least, that their prayers were not so well assured of

the place where He has been pleased to establish
1 Kings viii. 27. His more peculiar residence. "The heaven, and the heaven of heavens," indeed, as Solomon declares, "cannot contain Him;" yet there is the seat of His
Ps. xi. 4. royal majesty; there is His throne, where He displays Himself in the splendour of His majesty; there He is encircled by countless myriads of pure spirits, who cease not, day and night, to celebrate and to serve Him, with perpetual thanksgivings and with unerring obedience; there as a King He receives the petitions of His subjects, and in our prayers we are to view Him there as enthroned in majesty, in His imperial palace, "the habitation of His holiness," "where His honour dwelleth."

"In heaven He is represented as hearing and accepting the supplications of sinful men through the intercession of Jesus Christ. It is there that our great High Priest exercises His mediatorial office, and presents our prayers as incense before the throne. We have no other hope of acceptance; and while we address the Father in heaven, it will strengthen and animate our faith to recollect that there the Saviour sits 'on His right hand,' ready to plead our cause,
1 John ii. 1. and that He is an all-prevailing 'Advocate with the Father.'"

acceptance from any other place. It is supposed, therefore, that our Saviour here intends to enlarge these contracted views of His disciples; and by instructing us to send up our prayers to God *in heaven*, to shew us that no circumstances of place can restrain their use and efficacy; that wherever we are, heaven is equally near to us; and that as God is always there on His holy throne, He is always at hand to hear our petitions.

God is described as our Father *which is in heaven*, not only in respect to the place where He more immediately resides, but in contradistinction to those earthly parents by whose instrumentality we were brought into the world. As St. Paul, by way of contrasting Him with our fathers according to the flesh, calls Him "the Father of spirits," so here, to distinguish Him from earthly fathers, He is styled our heavenly Father.

The consideration that this great Author of our being *is in heaven*, possessed of infinite power and glory, is calculated to beget in us humility and reverential fear, at all times and in all places, and especially in our devotions,—to teach us that His ways are as far above our ways, and His thoughts above our thoughts, as the heaven is above the earth,—to fill our souls with awful apprehensions of that Being, whose throne is in heaven, and whose footstool is the earth. It also serves to remind us that our inheritance is "in heaven;" and that our thoughts and affections should ever be fixed upon that blessed abode where God dwells, and where "Christ sits on His right hand." For "in His presence is fulness of joy, and at His right hand there is pleasure for evermore." Col. iii. 1. Ps. xvi. 11.

Hallowed be Thy Name. Of the three petitions of this divine prayer which we are instructed to offer up at the throne of grace for the honour of God, the first is, that His *name* may be *hallowed*; or, in other words, that it may be glorified. By the *name* of God is meant, in the language of Scripture, God Himself, His person, and attributes. Of the mode of His existence we can form no conception; and of His per- The petitions relating to God: first, for the honour of His name. Ps. xx. 1. Prov. xviii. 10.

fections our ideas are necessarily finite and indistinct. He has been pleased to reveal to us, in some degree, His character and His will; and beyond that information it would be presumptuous to institute any inquiry. But the word or expression, whatever it may be, by which He is described or represented to us, may properly be called His name.

To hallow signifies to consecrate, to sanctify, to separate any thing to a holy use, and to respect it accordingly; and by the expression, ***hallowed be Thy name***, we understand that God may be sanctified, worshipped, and glorified in the hearts and lives of all His rational creatures. Therefore, when we pray that God's ***name*** may be ***hallowed***, the import of this petition is, that the name of God Almighty may be always held by us in the greatest veneration; that it may be so hallowed by us, that the very idea of His nature may be sanctified in our hearts, and neither His acts, His words, His existence, nor His attributes, be ever spoken or thought of without feelings of the profoundest awe and reverence.

But while we pray for the sanctification of God in our own hearts and lives, we shall, if this petition be offered up in sincerity, also desire that His name may be hallowed ***by all***, and ***every where***—not only by ourselves, but by every creature under heaven. But how can they hallow the name or reverence the nature of
Rom. i. 23. Almighty God, who "have changed His incorruptible glory into the image of a corruptible man, and of birds, and of four-footed beasts, and of creeping things?" Yet such there are in every quarter of the earth,—the degraded followers of an impure and cruel

idolatry, full of uncleanness and fornication, without understanding and without godliness. If these men, therefore, are to be raised from among the spiritually dead, and brought to sanctify the name of our Father which is in heaven, it must be, as it has been with us, through the knowledge of the Gospel. Let us turn, then, in compassion, to the degraded and perishing condition of the heathen, to offer up the next petition which the prayer of our Lord hath taught us, saying,

Second petition: for the advancement of God's kingdom. This kingdom twofold.

Thy kingdom come. The kingdom, for the coming of which we here pray, is spoken of in Scripture in two senses; one, as it is commenced here on earth, —the other, as it is to be perfected in heaven; the one called the *kingdom of grace*, the other the *kingdom of glory*.

Kingdom of grace twofold.

The *kingdom of grace* is also understood in a twofold sense; first, for the public and open acknowledgment of the true faith, which is God's *external kingdom*, and implies the conversion of all that are without the pale of the Church of Christ—the bringing them to acknowledge God as their Lord and Maker, and worship and serve Him in truth. Secondly, it is put for that sincere and spiritual obedience to the laws of their King and Saviour, which is only established in the hearts of true believers; and this is God's *internal kingdom*.

Luke xvii. 20, 21.

God's external, or visible kingdom.

And first of all, when we say, *Thy kingdom come*, we pray for God's *external kingdom*—for the increase and enlargement of His visible kingdom upon earth, that is to say, the Church of Christ. For though that kingdom be already come in some degree, it has

hitherto come in part only, and has not yet arrived at that extent which the goodness of God designed. The Gospel has been received by few in comparison of the countless families of mankind to whom its glad tidings have never been imparted. Therefore we have still great reason to pray that God's kingdom may be extended to the nations who are still without its pale; and that all "the kingdoms of the earth may become the kingdoms of our Lord and of His Christ." But God works by the instrumentality of human means; therefore, in praying for the enlargement of Christ's kingdom, we are, in fact, praying for God's blessing upon the labours of all who are endeavouring to spread the knowledge of the Gospel among the heathen. It is in the spirit of this petition, therefore, that not only in our own scriptural Collect for "all conditions of men," we pray in general that "God's ways may be known upon earth, His saving health among all nations;" but also particularly, in the last Collect for Good Friday, we beseech God "that He would have mercy upon all Jews, Turks, infidels, and heretics; that He would take from them all ignorance, hardness of heart, and contempt of His word; and that He would so fetch them home to His flock, that they may be one fold under one shepherd, Jesus Christ."

Ps. ii. 8.

Rev. xi. 15.

God's internal, or spiritual kingdom.

But to what purpose do we pray for the increase and perfection of God's visible kingdom upon earth, unless we desire the establishment of His *spiritual* kingdom in our own hearts? Accordingly, in the first of the Collects[1] just quoted, we go on to pray that we, who "profess and call ourselves Christians,

[1] The Collect for all conditions of men.

may be led into the way of truth, and may hold the faith in unity of spirit, in the bond of peace, and in righteousness of life." And, in like manner, as often as we pray, in the words *Thy kingdom come*, for the enlargement of Christ's visible kingdom, we must remember that, unless we are trifling with the Divine Majesty, we are thus beseeching our heavenly Father that His kingdom may be strengthened and acknowledged more and more in our own hearts; for unless the kingdom of God come as the kingdom of righteousness as well as of truth, and except it come with the power as well as the profession of godliness, vain and useless will be its coming.

God's eternal kingdom. Tit. i. 2; ii. 12, 13.

But the kingdom of God upon earth, even in its best estate, is comparatively but short-lived and imperfect,—indeed a mere introduction to that glorious and eternal manifestation of it in heaven, which ought to be the object of our most ardent desires. And therefore, in praying that God's kingdom may come, we pray, in the third place, for the arrival of His heavenly kingdom; that kingdom which is promised to Christ's faithful people; that kingdom where, after executing judgment upon the wicked, and destroying sin and death, God Almighty will reign for ever over His holy and redeemed subjects in a new world of righteousness and glory. In the devotional and sublime language of our Liturgy we beseech God, that having, by the conversion of the world, "accomplished the number of His elect, He would hasten His kingdom; that we, with all those that are departed in the true faith of His holy name, may have our perfect

Rev. vi. 10, 11.

consummation and bliss, both in body and soul, in His eternal and everlasting glory."[1]

Third petition: for the fulfilment of His will.

Thy will be done in earth, as it is in heaven. Since the kingdom, for the coming of which we are taught to pray in the last petition, until it shall arrive at the extent which God designs, and the purity which He requires, lies, as Archbishop Leighton remarks, in two several countries,—the one part of it being already above, which is the appointed place for the perfection and perpetuity of this kingdom; the other part being here below, but tending thither,—this third petition, *Thy will be done in earth, as it is in heaven*, particularly relates to those who are members of God's kingdom of grace on earth; desiring for them, that, in obedience to their King, they may be as much conformed as is possible to those who are the subjects of His glorious kingdom above.

God's will to be understood in two senses.

The will of God may be understood in two senses; one in relation to the dispensations of His providence, the other to the laws which He has given for the rule of our lives; whether those laws be discoverable by the light of reason, or more clearly made known by revelation. His providence demands our passive, and His laws our active obedience.

The first meaning.

In the former sense we devoutly acknowledge the right of the universal Lord, the almighty Sovereign, to dispose of us and of ours according to His pleasure; and supplicate Him to grant us the spirit patiently to acquiesce in all His providential appointments, and to give us those principles which will support and com-

[1] Service for the Burial of the Dead.

fort us under all His varied dispensations. For, to borrow the language of Bishop Andrews, "Our will is blind and foolish; but God's will is full of counsel and wisdom. Therefore do we pray, that we may utterly deny our own will, so that God's holy will may take place in us. Nor is this all: we pray not only that we may have a will and desire to do God's will, but also that we may have ability and power to do it, since of ourselves we have no strength for the performance. And therefore we are petitioners for the grace of God, and for power from Him; so that our desire is to obtain something from God whereby His will may be accomplished in us."

But still, as the blessed spirits above, to whose standard of conformity to the Divine will we are taught to aspire, cannot possibly have occasion for the exercise of passive obedience to God's providence, there is reason to believe that an active obedience to His laws was the object principally contemplated by our Lord, when He taught us to pray that God's will may be done by us as it is by them—by His "angels that fulfil His commandments, hearkening unto the voice of His word; those ministers of His, who do His pleasure." In this second sense, therefore, the petition imports our unfeigned desire to make God's word the guide of all our actions, and to bring our will into as ready, cheerful, and perfect subjection to His as is manifested by the angels which surround His throne. This is the exalted and perfect model according to which we are to frame our Christian life; this is the mark at which we profess to aim as often as we repeat the words of the petition, *Thy will*

Ps. ciii. 20, 21.

The second meaning.

be done in earth, as it is in heaven. As, however, our nature and faculties are so inferior to those of beings exalted so far above us, it is impossible for us ever on earth to attain to the same perfection which characterises their obedience. Yet we are bound to aspire to such resemblance of them, that our obedience may bear the same proportion to our abilities which that of the heavenly spirits does to theirs. We must, and we are able, equally with angels, to serve God readily, cheerfully, and uniformly, though not in the same degree: for by teaching us to pray that God's *will may be done in earth, as it is in heaven,* Christ plainly shews us that *heaven* is the pattern which we must strive to imitate, though we cannot equal it.

SECTION III.

FOR THE SUPPLY OF OUR WANTS.

The petitions relating to ourselves. Fourth petition (Matt. vi. 33): for daily bread.

Give us this day our daily bread. In the composition of this prayer our Saviour has observed the plan which He has elsewhere directed us to follow; "Seek ye first," says He, "the kingdom of God, and His righteousness; and all these things"—that is, necessary things of this life—"shall be added unto you."[1] Thus, having

[1] "This order the fathers observe in the blessing which Isaac pronounced upon his sons. Jacob's blessing was, first, 'the dew of heaven,' and then 'the fat of the earth;' shewing that the godly do prefer heavenly comforts before earthly. Esau's blessing was, first, 'the fatness of the earth,' and next 'the dew of heaven;' to teach us that profane persons do make more reckoning of earthly commodities than of heavenly comforts."—*Bishop Andrews.*

here instructed us to pray for those things which pertain to the glory of God and the extension of His kingdom upon earth, He then authorises and directs us to pour forth the desires of our hearts for those things which concern ourselves and this present life. When we have thus fulfilled our first and highest duty, in praying that God's name may be sanctified among all orders and degrees of men; His kingdom come, both in external profession and real effect; and His will be performed by every creature upon earth with the same readiness and universality with which it is fulfilled among the angels in heaven,—then, and then only, may we lawfully venture to utter a petition for raiment, for a dwelling, and for food,—then, and not till then, do we pray, *Give us this day our daily bread.*

Now, limited and moderate as this request for daily and necessary food is, it is yet the only petition of the Lord's Prayer which has any reference to our bodily necessities. The rest of the prayer is employed in petitions for the obtaining of spiritual good, or the averting of spiritual evil. And herein we cannot but discover what should be the character of our supplications, when our minds expand themselves in more detailed devotion before the tribunal of mercy; not asking for wealth or power, nor even for the less equivocal good things of this life, but with humble and submissive reference to the will of Him who alone knows whether such gifts are really expedient for us. But in our solicitation for spiritual blessings we may venture to be not only earnest but importunate. Here the enumeration of our wants

cannot be too prolix, nor the measure of our desires too great, because the object at whose attainment we aim is an undoubted good; and of such good there can be no superfluity in the possession, as there can be no sin in the desire of its attainment.

The meaning of bread in this petition.

Under the term *bread* is comprehended in this petition, as in many other parts of Scripture, all that is really necessary for the support and continuance of our being. This Agur meant when he prayed

Prov. xxx. 8. that God would "feed him with food" (in the original 'bread') "convenient for him." In this sense

Ps. cxxxii. 15. it is used when the Lord promises, "I will satisfy her poor with bread;" and again, when He threatens the people of Israel with a famine more to be dreaded

Amos viii. 11. than "a famine of bread." So that in asking for *bread*, we are taught to pray that God would be graciously pleased to grant to us whatever may be expedient for the preservation of life, health, and strength. But the petition sets a further limit to our desires, by teaching us to ask for no more than *daily* bread; not for affluence, or superfluities, but only for the necessaries of life in such proportion as is requisite for the support of our being. With Agur,

Prov. xxx. 8, 9. we pray "neither for poverty nor riches," but for a sufficiency of that food which is convenient for us, professing, that having "food and raiment," we will be "therewith content." Our desires, thus limited to the mere necessaries of life, are by the words *this*

xi. 3. *day*, or as it is expressed by St. Luke, "day by day," or according to the marginal reading, "for the day," still more restrained; for we are thereby taught to desire no more of God than what is need-

ful for the sustenance of the morrow; because we know not what the morrow may require, or whether we may live till the morrow to want that food. By thus teaching us to confine our prayers within the limits of a single day, our Lord forcibly reminds us that we should take no anxious "thought for the morrow," but live, from day to day, under a continual sense of the providential care of that merciful Being, of whom it were ungrateful to suppose that He would do less for us than for the beasts of the field or the fowls of the air. Matt. vi. 26-34.

Moreover, while He enjoins us to ask of God that He would give us "day by day" *our daily bread*, He points out at the same time the duty and necessity of daily prayer. For when we are commanded to pray for the supplies that are needful for us only for a single day, we are most assuredly bound to acknowledge our utter helplessness and dependency, and to renew our supplications to Him every day. And are we not thus plainly reminded how indispensable it is that, as pensioners on His bounty, we should, duly as the day returns, pray to our heavenly Father, and regard daily devotion as necessary as daily bread?

And forgive us our trespasses, as we forgive them that trespass against us. A sufficiency of that food which is necessary for the support of our life from day to day, is all that our Lord in this prayer hath taught us to desire; yet even that, simple as it is, is more than we deserve, because of the manifold and great transgressions of which we have been so repeatedly guilty. It is evident, then, that we cannot Fifth petition: for the forgiveness of our sins.

reasonably expect our prayer for daily bread to be answered by Him we pray to, unless we place ourselves in such a posture before the throne of grace as may render us meet to receive the mercies of heaven. After authorising us, therefore, to pray for the supply of those temporal wants which are necessary to the preservation and continuance of our existence here, our Lord proceeds immediately to turn our thoughts to those wants which are essential to the daily support and nourishment of our spiritual life. We are thus taught to come to the throne of grace as penitents, imploring mercy for the pardon of our sins in the words of this petition, *Forgive us our trespasses;* because, without the forgiveness of our heavenly Father, all other petitions, even if granted, will be of little avail for the purposes of inward and permanent tranquillity.

We are thus encouraged continually to implore the forgiveness of our sins by the express declarations of Scripture,[1] which assure us, that "there is forgiveness with God;" that "He will wait that He may be gracious;" that "He keepeth mercy for thousands, forgiving iniquity, and transgression, and sin." On what other ground, indeed, should we presume to address Him? If pardon for our sins be impossible, and our Judge be inexorable, to what purpose are we exhorted to pray to Him? But the very terms of the petition imply that we may obtain remission of our sins. Our merciful Redeemer would not have mocked our hopes by teaching us to ask for what could never be granted. And of what unspeakable value is the

Ps. cxxx. 4.
Is. xxx. 18.
Ex. xxxiv. 7.

[1] See Robinson's Christian System: essay lxxxii.

gift that we solicit! It is even that which alone can establish in the heart of the true believer lasting peace and joy; for "blessed is he whose transgression is forgiven, whose sin is covered: blessed is the man unto whom the Lord imputeth not iniquity." But while we thus pray for the forgiveness of our sins, we should inquire how this blessing is to be obtained. It is the prerogative of Jehovah to dispense it. He is the guardian and avenger of His own law. He has appointed the sanctions; and He alone can proclaim the terms on which pardon will be granted. We can arrive at no satisfactory conclusion on the subject without an explicit declaration from Himself; and while He asserts the injured rights of His government, He has given us encouragement to hope. For thus He speaks by His prophet Isaiah,—"I, even I, am He, that blotteth out thy transgressions, and will not remember thy sins." We condemn the presumption and impiety of the Romish Church, which claims for its priesthood the office that belongs exclusively to God, and the authority to dispense pardons and indulgences to whom they please. Yet we maintain that "He hath given power and commandment to His ministers to declare and pronounce to His people, being penitent, the absolution and remission of their sins." Beyond this they possess no authority: they simply promulgate the terms of pardon, and declare that, according to the tenor of His promises, "He pardoneth and absolveth all them that truly repent and unfeignedly believe His holy Gospel." We come before Him, therefore, day by day, in the posture of poor and lowly penitents—

Ps. xxxii. 1, 2.

xliii. 25.

for whither else should we go?—and perpetually implore His forgiveness in the words of the petition, *Father, forgive us our trespasses!*

Our forgiveness conditional.

But it is not simple forgiveness that we are permitted to expect or even to pray for at the hands of God. Our Lord has been pleased to annex a condition to this prayer; so that each time that we repeat the prayer for forgiveness, we are to repeat the condition also. When we say, *Forgive us our trespasses*, we are required to add, *as we forgive them that trespass against us*. The spirit of the petition is clear and intelligible, and may be thus expressed in the paraphrase of Dr. Ogden: "Do Thou, O Father, for Christ's sake, forgive us our debts, as we forgive our debtors. For how just is it that we should shew to them that mercy which we ask and want! We do now, from the bottom of our hearts, most freely forgive all those who, by thought, word, or deed, knowingly or ignorantly, have offended or have injured us. We relinquish all our claims to vengeance. We bury from this moment for ever in oblivion all offences and the very remembrance of resentment; and we most ardently desire that the sense of Thy divine and boundless love may kindle in our breasts a flame of thankfulness to Thee which no time shall quench, and an affection to men which no provocation, no wrongs, shall conquer."

Sixth petition: for freedom from temptation, and deliverance from evil.

Lead us not into temptation, but deliver us from evil. Of the petitions which we are permitted to offer up in this prayer for ourselves, our attention has hitherto been directed to two, in which we make known our requests to God with regard to the present and the

past. In the first of these, which relates to the present time, we pray God to give us our daily bread, or, as the clause is paraphrased in the Catechism, "all such things as are" strictly "needful both for our souls and bodies." In the second, which concerns the past, we have besought Him to forgive us our trespasses, and to deliver us from the weight and burden of our sins. Having thus provided for our present wants, and having obtained a conditional promise of pardon for our past sins, it only remains for us to beseech our heavenly Father, lastly, as a preservative against future guilt, to *lead us not into temptation, but deliver us from evil.*

Meaning of the term 'temptation.'

Temptation, in the strict sense of the term, denotes nothing more than a trial, or experimental proof, of a person's temper and disposition: it is a sort of test, by which to prove the sincerity and strength of our religious principles. In this sense it is that God is said to have "tempted Abraham," when He required of him the sacrifice of his only son Isaac; and was fully assured of his constancy and his obedience by his "not withholding his only son from Him." In this sense, too, the afflictions of life, of which God is the author, are called *temptations*, because they serve to shew what manner of persons we are. Believers, therefore, to whom they are eventually the instruments of great blessings, are exhorted to "count it all joy when they fall into divers temptations." The Lord also may sometimes, as a just judgment for our crimes and follies, withdraw from us the assistance of His Holy Spirit, and permit the enemies of our salvation to practise upon us their utmost arts

Gen. xxii. 1.

Ibid. ver. 12.

James i. 2.

and seductions; and then the temptation, though proceeding from them, is attributed to Him. Thus God is said to have moved "David to number Israel;" whereas it was Satan, as we are assured in the Book of Chronicles, that "provoked him to number them." In like manner that malignant foe obtained permission from Heaven to exert his fiercest assaults upon righteous Job.

2 Sam. xxiv. 1.

1 Chron. xxi. 1.

But whatever God may permit, all positive solicitation to evil, in which sense *temptation* is understood in this petition, originates only in the lusts of the flesh, the snares of the world, or the wiles of the devil. Against these combined enemies of our salvation, then, we implore the help of God, who permits, controls, or defeats them as He pleases, when we repeat the words of the clause, ***Lead us not into temptation.*** He knows the weakness and treachery of our hearts, and the superior strength and vigilance of the enemies that are arrayed against us. We therefore beseech Him so to dispose of us in His providence, that we may not be subjected to dangers which we have not the power to withstand. We pray that we may not be placed in situations and scenes where our religious principles must be severely tried; and may not be left naked and defenceless in the midst of enemies who are ever plotting our soul's ruin.

God's assisting grace necessary to deliver us from evil.

But we require not only God's preventing grace, that we may always be on the watch against these three powerful enemies of our salvation, but also His assisting grace, to rescue us from the dominion of sin. And therefore it is that we pray to our heavenly Father, saying not only, ***Lead us not into temptation;***

but also, *Deliver us from evil.* In other words: Should it prove inconsistent, O Lord, with the purposes of Thy righteous providence, and the end of our creation, to free us altogether from temptation and trials; still we would venture, with all humility, to ask, that whenever Thou art pleased either to tempt or permit us to be tempted, Thou wouldest, at the same time, be pleased so to strengthen our faith, and so assist us by Thy grace, that we may be able to repel all "the fiery darts" of the tempter, and may "stand in the evil day." "O God,[1] who knowest us to be set in the midst of so many and great dangers, that by reason of the frailty of our nature we cannot always stand upright," suffer us not, we implore Thee, to be overcome by temptation; but "grant to us such strength and protection, as may support us in all dangers, and carry us through all temptations; through Jesus Christ our Lord."[2] Eph.vi.13-16.

[1] Collect for the fourth Sunday after the Epiphany.

[2] The doxology, or form of adoration to the glory and praise of God, is, according to the pattern contained in St. Luke's Gospel (xi. 4), here omitted in the repetition of the Lord's Prayer; though in several other parts of the Liturgy the clause is subjoined to it, on the authority of St. Matthew (vi. 13). It appears that our Lord concluded the first delivery of the prayer in His sermon on the mount with the doxology; but that on the second occasion of giving it at the request of His disciples, He altogether omitted it. This remarkable variation is very ingeniously and probably accounted for in a passage which I subjoin from a volume of sermons recently published by Mr. Melvill: "We find, that in the solemn services of the Temple, when the priests had concluded a prayer, the people were wont to make this response, 'Blessed be the name of the glory of His kingdom for ever and ever.' Public prayer,—prayer, that

Amen. This word here, and at the conclusion of all prayers, signifies *so be it.* It may be considered as of itself a prayer: "Confirm to us, O Lord, realise and verify, all the blessings and benefits that we have prayed for." It is called by Archbishop Usher a note of confidence, and a declaration of faith, without which our prayers are rejected; whereby we as-

is, in the Temple,—finished with a doxology very similar to that which concludes the Lord's prayer. But this doxology was never used in more private prayer,—prayer in a synagogue, or in a house. Observe then: our Lord gives His prayer on the first occasion with the doxology; on the second, without it: what may we infer from this? Surely that He wished His disciples to understand that the prayer was designed both for public use and for private. In the sermon on the mount the prayer had concluded with the doxology; and the disciples, we may believe, had thence gathered that the prayer was intended to be used in the Temple. But they still wanted a form for private devotion; and on this account preferred the request which is recorded by St. Luke. Our Lord answers the request by giving them the same form, but with the omission of the doxology; thus teaching that His prayer was adapted to the closet as well as to the church. If regard be had to Jewish usages, nothing can seem less objectionable than this explanation of the insertion of the doxology in one place, and its omission in another. The prayer was delivered twice, to prove that it was to serve for public use and for private. Christ shewed that it was to be a public prayer, by giving it with a doxology; a private, by giving it without: for a doxology was that which was then used in the Temple, but not in a house. And this further explains why our Lord did not add 'Amen,' in concluding His prayer on the second occasion. It was usual amongst the Jews not to add the 'Amen' to prayers which were only petitionary, but to reserve it for expressions of thanksgiving and benediction; whereas, the doxology being omitted, the Lord's prayer, you observe, became purely petitionary."

sure ourselves that God will grant those things which we have prayed to Him for. And thus it is explained in the paraphrase which is subjoined: *This I trust God will do of His mercy and goodness; and therefore I say, Amen; so be it.*

Ques. What desirest thou of God in this prayer?

Ans. I desire my Lord God our heavenly Father, who is the Giver of all goodness, to send His grace unto me, and to all people; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies; and that He will be merciful unto us, and forgive us our sins; and that it will please Him to save and defend us in all dangers ghostly and bodily; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our Lord Jesus Christ. And therefore I say, Amen; so be it.



QUESTIONS ON THE FOURTH PART.

1. WHY is this prayer called the Lord's Prayer?

2. Is it an original composition?

3. From what does the doxology appear to have been borrowed?

4. State the circumstances which accompanied its delivery.

5. Is it to be considered only as a *model* for our devotions?

6. How is it divided?

7. What is the preface, or introduction?

8. Why do you say *our* Father, and not *my* Father?

9. Why is God styled "*our* Father?"

10. Why were the catechumens in the early Church prohibited from using the Lord's Prayer?

11. Why do you speak of God as being "in heaven?"

12. How many petitions of this prayer relate to God?

13. What is the first petition?

14. What is meant by the "name" of God? and what by its being "hallowed?"

15. What is the full import of the expression, "hallowed be Thy name?"

16. What does the second petition relate to?

17. In what senses is the kingdom, for the coming of which you here pray, used in Scripture?

18. How may the *kingdom of grace* be understood?

19. What do you mean by God's *external kingdom?* and what by His *internal kingdom?*

20. May the petition be understood to refer to any other kingdom besides these?

21. Give the full meaning of the petition.

22. What is the third petition?

23. In how many senses may the will of God be understood?

24. What does the first sense imply?

25. Is an active or passive obedience to God's laws principally contemplated by this petition?

26. Why is the circumstance added, "as it is in heaven?"

27. Is it possible for us ever on earth to attain to the perfection of angelic obedience?

28. What is the first of those petitions which relate to the supply of our own wants?

29. What do you here understand by "bread?"

30. What do you understand by your "daily bread?"

31. Is the duty and necessity of daily prayer implied in this petition?

32. In which petitions do we pray for what is needful for our souls?

33. Which is the fifth petition?

34. Prove from Scripture that God will pardon sin.

35. What do you understand by ministerial absolution in the Church of England?

36. What is the condition on which you pray for the forgiveness of your sins?

37. What do you pray for in the sixth petition?

38. What is the strict meaning of the word "temptation?"

39. Does God entice us to sin?

40. What is meant by the clause "lead us not into temptation?"

41. What kind of grace do we require to "deliver us from evil?"

42. What is the full import of this petition?

43. On what authority is the doxology occasionally omitted in the Book of Common Prayer?

44. In whose Gospel do we find it annexed to the Lord's Prayer?

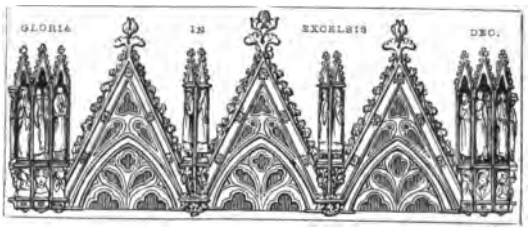
45. What is the meaning of the word "amen" at the end of this prayer?

PART V.

THE SACRAMENTS.

LUKE i. 6.

"Walking in all the ordinances of the Lord."



PART V.

THE SACRAMENTS.

SECTION I.

INTRODUCTORY: THE MEANING AND NATURE OF SACRAMENTS.



AFTER the catechumen has been instructed in the duties of repentance, faith, and obedience, he is next made acquainted with the *means* whereby he shall be enabled to fulfil the baptismal engagements that were entered into in his behalf. The principal means of grace are *Prayer* and the *Holy Sacraments*. The Church having already considered the duty of prayer, in the last division of her Catechism, now proceeds to explain briefly, though clearly, the nature and object of those distinguishing ordinances of her faith, the blessed Sacraments, which Christ has ordained as the appointed vehicles of His grace and benediction, and as the instruments whereby the principle of spiritual life is to be planted, perpetuated, and strengthened in our hearts.

Meaning of the term 'sacrament.'

The word *sacrament* is of Latin origin, and, agreeably to its derivation, signifies any thing, or ceremony, of a sacred import. It was employed by the ancients to denote sometimes a pledge deposited in a sacred place; sometimes an oath, the most sacred of obligations; and especially that military oath by which soldiers pledged their allegiance to their leader. In Scripture there is no word that corresponds to this term. By the ancient writers of the Church it was used to signify any religious ceremony; especially any external action having an internal and mystical meaning, or, as it is expressed in one of the homilies,[1] "any thing whereby an holy thing is signified." *Washing of feet* has been accounted a sacrament; and in the Greek Church there was a certain festival, in which the patriarch, or abbot, or whoever was the chief person of the place, personated our Saviour, and washed the feet of twelve poor persons, who personated the twelve Apostles. In ancient times there was also a sacrament of catechumens, in which *salt* was given them as an emblem of purity and incorruption. In this extended sense of the word sacrament, all the typical acts of the Jews were sacraments; and accordingly, *circumcision*, eating the *paschal lamb*, and other ordinances, have been called sacraments of the *old law*.[2] But a more limited acceptation of the word 'sacrament' by degrees prevailed; and in that stricter sense it has always been applied by the divines of our Church to two ordi-

How used by ancient Christian writers.

Its limited acceptation.

[1] On Common Prayer and Sacraments.

[2] See Hey's Divinity Lectures, vol. iv. pp. 197, 8.

nances only, namely, Baptism, and the Supper of the Lord.[1]

Quest. How many sacraments hath Christ ordained in His Church?

Ans. Two only,[2] as generally necessary to salvation, that is to say, Baptism, and the Supper of the Lord.

Number of the sacraments.

Although in the extended sense of the word 'sacrament' the Church of England acknowledges other religious rites to be sacraments besides Baptism and the Eucharist; she maintains that these two divine ordinances only possess the true nature, and answer to the just description, of a Christian sacrament, and are "generally necessary to salvation,"—the one, for our initiation into the Church of Christ; the other, for our continuance therein. She does not represent them as absolutely or indispensably, but as generally, necessary to salvation—necessary, where they can be duly received and rightly administered. The efficacy and benefits of these sacred ordinances are dependent

Their general necessity.

[1] See Appendix, note A.

[2] The Romanists recognise five sacraments besides Baptism and the Lord's Supper, viz. confirmation, penance, extreme unction, matrimony, and holy orders; and anathematise every one who shall say of either of these that it is not truly and properly a sacrament. The Church of England rejects these supernumerary sacraments, forasmuch as they were not all instituted by Christ Himself, and do not all possess the outward and material sign. The doctrine of there being seven was first put forth by Peter Lombard, a writer in the twelfth century. It was adopted by Pope Eugenius IV. about the middle of the fifteenth; and in the following century it received the sanction of the Council of Trent, from which period it has been continually professed by the Romish Church.

upon the exercise of that faith which unites us to Christ, and secures to the visible sign the accompanying spiritual grace. Wherever, therefore, the holy disposition to partake of them exists, and the heart is prepared by spiritual sanctification for their reception, should any unavoidable necessity exclude us from a participation in them, or even death intervene before their administration, the future state of our souls is not jeoparded; but, doubtless, by virtue of the gospel-promises to faith and repentance, we share just as highly in all the blessings which are assured to the faithful performance of these acts as if we were actual partakers. Where, however, either of these divinely appointed rites is by any one despised and wilfully rejected altogether, there, according to the belief which Scripture seems to warrant us in entertaining, we cannot but consider such individual as having awfully endangered, if not as having wholly forfeited his hopes of salvation.

Quest. What meanest thou by this word sacrament?[1]

Ans. I mean an outward and visible sign[2] of an inward

[1] The Church of England in its definition of a sacrament follows St. Augustine: "They are called sacraments," says that great father, "because *one thing is seen in them, and another understood;* that which is seen hath a bodily appearance or shew, but that which is understood hath spiritual fruit."

[2] "A sign is that which presents itself to the sense, and somewhat else to the understanding: as the rainbow is a sign in heaven presented to the eye, but another thing is thereby presented to the mind, viz. God's covenant no more to destroy the earth by water. The sign is outward and visible—not a man but sees that: the covenant is invisible; and he only

and spiritual grace given unto us, ordained[1] by Christ Himself, as a means whereby we receive the same,[2] and a pledge to assure us thereof.

Definition of a sacrament.

In the sense in which the Church applies the title of sacrament to the two divine ordinances of Baptism and the Supper of the Lord, a sacrament may be defined to be, a ceremony, which, in the first place, contains "an outward and visible sign;" that is, some symbol which is visible to our bodily senses. In Baptism this "outward and visible sign" is water; in the Lord's Supper, bread and wine. This "outward and visible sign" must also represent "an inward and spiritual grace given unto us;" that is, some *internal* benefit, some good affecting our minds and the future happiness of our souls, freely bestowed upon us by God. The baptismal ablution or sprinkling figures to the mind the purifying grace which, in that ordinance, is conveyed to our souls; the elements of *bread* and *wine* in the Lord's Supper are the visible instruments of communicating the spiritual sustenance which every worthy recipient derives from that divine ordinance.

Tit. iii. 5.

1 Cor. x. 16.

The ceremony must be further "ordained by Christ Himself." Thus both sacraments were of

knows it and believes it who out of the book of God is taught why it was there set. For naturally it is not such, but given and set in the clouds to be such."— Bishop Nicholson's *Catechism*.

[1] "Ordained:" referring to the sign, which is the means and pledge by which the spiritual grace is received and assured.

[2] The "same," and "thereof," *i. e.* "the inward and spiritual grace, given unto us."

Divine institution. The sacrament of Baptism was solemnly ordained by the Lord of Life Himself, a short time previous to His ascension into heaven, in these words: "Go ye and teach all nations, BAPTISING (or, by baptising) them in the name of the Father, and of the Son, and of the Holy Ghost." So likewise the Lord's Supper was instituted by Christ the very night in which He was betrayed; and the command to continue its observance in His Church was expressed in these terms: "This do in remembrance of Me."

Matt. xxviii. 19.

1 Cor. xi. 24, 25; Matt. xxvi. 26.

It is further requisite that it be ordained, not only as a mere external rite emblematical of grace, but as "means[1] whereby we receive the same;" that is, as means whereby the inward and spiritual grace, which God is pleased to give us in that ordinance, is conveyed into our hearts. Thus Baptism is a means ordained by Christ to convey *regeneration*; the Lord's Supper, to communicate to us the *body and blood of Christ*. But besides being a sign or representation of some spiritual benefit, and a means whereby it is conveyed, it must also be "a pledge to assure us thereof;"—a pledge to assure the worthy recipient of those benefits, or of that inward and spiritual grace which is signified or shewn by the outward sign.

John iii. 5; Tit. iii. 5.

1 Cor. x. 16.

Quest. How many parts are there in a sacrament?

Ans. Two; the outward visible sign, and the inward spiritual grace.

The parts of a sacrament.

The term "outward visible sign" signifies some material symbol which can be seen and perceived by

[1] Appendix, note B.

our bodily senses; and that of the "inward spiritual grace" denotes any benefit, or grace, or favour, which relates to the future happiness of our soul or spirit, or to the improvement of the mind.



SECTION II.

BAPTISM.

Ques. What is the outward visible sign or form in Baptism?

Ans. Water; wherein the person is baptised in the name of the Father, and of the Son, and of the Holy Ghost.[1]

The outward sign, or form in baptism.

The external or visible token in the sacrament of Baptism is water,[2] the cleansing effect of which upon our bodies is eminently significant of the purity of

[1] This answer before the review of 1661 was, "Water, wherein the person baptised is dipped, or sprinkled with it, in the name," &c.

[2] In the early ages of the Church it was customary to baptise converts in the nearest rivers or fountains, both because the concourse of people resorting to the rite, which was administered at stated periods only, was very great, and because those ages were unprovided with any settled place for the administration of Baptism. When the empire became Christian, and churches were built for the worship of God, a building,

heart which is the result of spiritual regeneration. But, besides the washing or sprinkling[1] with water, it is further necessary to the due celebration of this sacrament, that it be administered according to the form of words expressly appointed by Christ Himself;

Matt. xxviii. 19. namely, "In the name[2] of the Father, and of the

called the baptistery, was erected for the more convenient and respectful celebration of the sacrament. These edifices continued to be outside the walls of the church, though within the sacred enclosure, until the sixth century; though soon afterwards they were admitted into the church-porch; and at length, as is the case with our present fonts, were introduced into the church itself, being placed at the west entrance or south porch, in order to intimate that Baptism is the admission into the Church mystical.

[1] The primitive mode of baptising was by immersion, or plunging the whole body three times under water; though in cases of sickness, infirmity, or special emergency, the sacrament was permitted to be administered by sprinkling or pouring of water on the body of the person baptised. When infant baptism became at length universal, and immersion was found inconvenient and even dangerous, especially in cold countries, affusion was substituted in its room. The practice of immersion was discontinued in England in the reign of Queen Elizabeth; and this alteration was in great measure owing to the principles which some of our divines had imbibed at Geneva, where they had taken refuge during the reign of Queen Mary; for Calvin, in his form of Baptism, directs that the minister should pour water upon the infant: and this was the first public form of Baptism which prescribed affusion. Sprinkling, however, has not superseded immersion; for the latter is still prescribed by the rubric in our office of public Baptism, though the former is considered as fulfilling the object of the sacrament.

[2] If these three Persons had not been *one* God, it would have been in the *names*, and not in the *name*, of the Father, and the Son, and the Holy Ghost.

Son, and of the Holy Ghost:" by which expression is signified, not only that it is ministered by the commission and authority of the three Persons of the blessed Trinity, but that the recipient of the sacrament is baptised into the faith of the Trinity, and is admitted into that society of men, the peculiar and distinguishing article of whose religious creed is, belief in the three Persons and one God.

Ques. What is the inward and spiritual grace?

Ans. A death unto sin, and a new birth unto righteousness:[1] for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.

The invisible, or spiritual grace.

The metaphor here used of "death" unto sin, and "new birth" unto righteousness, is borrowed from the ancient practice of administering Baptism. The candidate for admission into the Church was, when circumstances permitted, immersed or buried in water, and received again as by resurrection from the dead. It was thus signified that a moral conformity to the death and resurrection of our Lord was the proper principle of a Christian's profession. Those who were baptised "were baptised into the death of Christ;" they were, as St. Paul describes them, "buried with Him by Baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in newness of life."

Rom. vi. 4.

[1] A very strong single proof that the framers of our Liturgy and Articles considered *Regeneration* and *Baptism* as identical, is pointed out by Bishop Bethell in his work on Regeneration, that in the ninth Article, "them that believe and are *baptised*," is the translation of the words in the original Latin edition, "renatis (i. e. *born again*, or *regenerated*) et credentibus."

Rom. vi. 10, 11.

Thus by Baptism we become "dead unto sin," set free from its degrading yoke, "but alive unto God," raised unto newness of life, and obedience to

Ephes. iv. 22-24.

God, "through Jesus Christ our Lord." We put off the "old man," the corrupt dispositions and practices of our former lives; and put on the "new man, which, after the image of God, is created in righteousness and true holiness." And as by nature, that is, as the degenerate children of a fallen race, we are all born in sin, and are consequently the "children of wrath," continually exposed to the Divine displeasure; so also by Baptism we are placed in a state of grace;

Ibid. ii. 3.

as previously we were liable to wrath, so now are we in the way of salvation.

Hence, in perfect conformity with the language of the Catechism, the Church directs the minister, in her office of public Baptism of infants, to pray that the recipient of that sacrament may be born again, and made an heir of everlasting salvation; and immediately after the Baptism is completed, and the child has received the sign of the cross in token of his new profession, to return thanks also to our merciful Father, that it hath pleased Him to regenerate the newly baptised person with His Holy Spirit, to receive him for His own child by adoption, and to incorporate Him into His holy Church.[1]

The mere outward ordinance not sufficient.

The communication of a new and spiritual life, however, to the worthy recipient of Baptism does not necessarily involve its continuance, without the due use of those means of support, which are at the same time vouchsafed, any more than the continuance of

[1] Appendix, note C.

the natural life of a new-born infant is independent of those means of its sustenance to which it is at once introduced. Thus wisely does the Church, at the conclusion of her office of Baptism, again declare the nature of baptismal regeneration, checking all such presumptuous reliance upon this doctrine as would lead us to rest our hopes of final acceptance upon the mere outward ordinance; reminding us, that if we would continue to share the blessings of the baptismal covenant, we must continue to fulfil its conditions; bidding us take heed that our faith, as regenerate, be a living principle, fruitful in good works, and that we strive to "walk worthy of the vocation wherewith we are called," by "continually mortifying all our evil and corrupt affections, and daily proceeding in all virtue and godliness of living."

Ques. What is required of persons to be baptised?

Ans. Repentance, whereby they forsake sin; and faith, whereby they stedfastly believe the promises of God made to them in that sacrament.[1]

The conditions which are required of those who come to Baptism, as *their* part of the covenant of grace, into which that solemn rite gives them admission, the Church here declares to be, "repentance" for their past sins, and "faith" in Christ and His Gospel. That "repentance" is a necessary qualification for the worthy reception of this sacrament we have the testimony of St. Peter, who, after the miraculous effusion of the Holy Spirit on the day of Pentecost, closed his discourse to his hearers, in whose minds

The conditions of Baptism. 1. Repentance.

[1] Appendix, note D.

conviction had been wrought by his preaching, with this exhortation: "Repent, and be baptised every one of you in the name of Jesus Christ. And they that gladly received his word were baptised." And accordingly, when interrogated as to his willingness to renounce his spiritual enemies and the spiritual evils arrayed against him, the candidate for Baptism declares his solemn and decisive abjuration of them by answering, "I renounce them all." That "faith" is required as the other condition of persons to be baptised, is evident from what is recorded of the baptism of the Ethiopian eunuch by Philip; for when the eunuch said to him, "See, here is water; what doth hinder me to be baptised?" the qualification required by Philip was, that he believed with all his heart; "If thou believest with all thine heart, thou mayest." And when the eunuch had replied, "that he believed Jesus Christ to be the Son of God," Philip immediately baptised him. In conformity with this precedent, the Church hath ever since demanded of all those who enter the Christian profession, "if they believe all the articles" which are implied in that profession.

Acts ii. 38, 41.

2. Faith.

Acts viii. 36-38.

Ques. Why then are infants[1] baptised, when by reason of their tender age they cannot perform them?

[1] Though no express mention of baptising infants has been made by Christ or His Apostles, still we have a warrant in Scripture in favour of the practice. We find it generally stated that the Apostles baptised whole households or families, comprehending, as we may reasonably suppose, individuals of every age, children as well as persons of riper years; and our Lord commanded them to "baptise all nations," which consist as

Ans. Because they promise them both by their sureties; which promise, when they come to age, themselves are bound to perform.[1]

Though infants are unconscious of their acts,[2] and therefore cannot *themselves* perform either of the

Sureties of Baptism.

much of children as of adults. The persons to whom this commission was given were Jews, who were accustomed to baptise not only their own, but the infant children of proselytes; and who would consequently consider themselves authorised to receive converts to Christianity in the same manner as they had received converts to Judaism. Had our Lord meant to exclude children, to men with the habits and feelings of the Apostles an express prohibition would have been necessary; and such a prohibition, being of importance, would probably have been recorded, or would at least have regulated the practice of the early Church. No such caution is on record; and we know from the writings of the most ancient succeeding Christian writers, that the baptism of infants was the ordinary and constant practice of those early times; a practice which cannot be satisfactorily accounted for, but as derived from primitive and apostolical example.

For the space of 1500 years this doctrine was never questioned by any in any part of the Christian world. In the beginning of the 16th century, the sect of the Anabaptists took their rise in Germany; but it does not appear that there was any congregation of them in England until the great rebellion, A.D. 1640.

[1] This answer, before the final review of the Liturgy, was, "Yes, they do perform them by their sureties, who promise and vow them both in their names, which, when they come to age," &c. The present answer is more simple and unembarrassed.

[2] The sacrament of circumcision among the Jews, and the express command of God that children of eight days old should be initiated into covenant with Him by that rite, furnishes a

conditions required by the Church, they are nevertheless admitted to Baptism, "because they" then "promise them both" (that is, *both* the conditions—*repentance* and *faith*) "by their *sureties*; which promise, when they come to age, themselves are bound to perform."

The godfathers and godmothers become *sureties*, pledging themselves to the Church and in the presence of God, that they will, according to their best ability, see that the children whom they represent at Baptism be fully instructed in the nature of their baptismal obligations; and will urge upon them, when they arrive at years of discretion, the solemn obligation under which they are laid of making a public avowal of their repentance and faith, and of declaring their resolution to perform faithfully their part of the covenant into which they were admitted in infancy, as well as to claim its privileges. This public and solemn ratification of the covenant entered into in their names by their sponsors is made in Confirmation, which is properly considered as the completion of their Baptism, and makes the transaction their own. They are then charged to deliberate, deter-

clear recognition of the principle, that infants may be admitted into a religious covenant, and be susceptible of the enjoyment of spiritual blessings, though at the period of admission they are incapable of understanding the truths involved in it, or the moral obligations enforced by it. Indeed, were it otherwise, the children of Jewish parents would have enjoyed greater privileges than those of Christians; and the dispensation of the Gospel, which was to be better and more perfect, would be less gracious and complete than that of the Law, which was only "a shadow of good things to come."

mine, and declare, whether their earnest desire and resolve is to fulfil the solemn engagements under which they stand to God. To disavow these engagements is, in effect, at least to shew indifference to the blessings and privileges of Baptism, if not absolutely to reject them. It is a virtual refusal to pledge ourselves to fulfil the conditions required of those who would receive the final rewards of that Church into which Baptism initiates us. We break our part of the covenant into which we were admitted with God upon the faith of fulfilling its obligations; we forfeit our Christian privileges; we endanger, if we do not destroy, our hopes of eternity.



SECTION III.

THE SUPPER OF THE LORD.

Ques. Why was the sacrament of the Lord's Supper ordained?

Ans. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Institution of the Eucharist.

Our blessed Lord had partaken of the paschal supper for the last time with His Apostles, in the same night

in which He was betrayed, when He proceeded to institute this holy solemnity. At that feast they commemorated the deliverance of their nation from the bondage of Egypt; and there could not be a more suitable opportunity for establishing an ordinance which was to commemorate an infinitely more important deliverance, of which the passover was only a type or shadow, even a spiritual deliverance from the bondage of sin. At that solemn moment, with the typical representation of His sacrifice before them,

1 Cor. xi. 23-25. "He took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My blood; this do ye, as oft as ye drink it, in remembrance of Me." Such were the circumstances which accompanied the original institution of the Christian Eucharist; and that it was designed, not for the Apostles only, but for the Church of Christ in all ages, is evident, not merely from the practice of the early Christians under the immediate inspection and authority of the Apostles themselves, but also from the language which St. Paul addressed

Ibid. ver. 26. to the Corinthians: "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come;"—words which plainly intimate that this commemorative ordinance was to be celebrated by the Church to the end of time, as a standing memorial of the stupendous sacrifice which was offered on Mount Calvary for the sins of the whole world. In strict conformity with the injunction of Him who

instituted this sacrament, "This do in remembrance of Me," our Church teaches, that it was ordained "for the *continual* remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby;" not, as the Church of Rome maintains, against the express language of Scripture, for a repetition[1] of the sacrifice, but for a solemn commemoration of it from time to time. Christ is not really and literally offered upon the altar. He is not now capable of suffering what He once did: and such was the value and efficacy of His death, that there can be no necessity for any fresh oblation. Our Lord Himself testifies to the completeness of the one great sacrifice, when, in His last agony, He significantly exclaimed, "It is finished"—the price is now paid once and for ever—"henceforth there is no more sacrifice for sins." And St. Paul clearly assures us, that He was offered "once for all"—not *yearly*, as was the case with the high-priests' offering at the feast of expiation; nor *daily*, as the ordinary priests

John xix. 30.

Heb. x. 26.

Ibid. vii. 29; and x. 10.

[1] The Romanists, believing that the bread and wine are, by consecration, changed into the real and proper body and blood of Christ, consider Christ as offered up to God afresh at every celebration of the Eucharist; and maintain that a propitiatory offering for sin is thereby permanently made to God both for the living and the dead. In reprobation of this doctrine, our Church, in her thirty-first Article, delivers her judgment, that the so-called "sacrifices of masses" are "blasphemous fables and dangerous deceits;" "fables," since they have their origin in fiction; "blasphemies," because they derogate from the all-sufficiency of Christ's one oblation of Himself once made; and "dangerous deceits," because they delude men by a false method and false hopes of salvation.

A spiritual sacrifice.

offered—but once only. But though we have no authority for calling the Eucharist a real expiatory sacrifice, yet, in a figurative sense, it may be termed a sacrifice—a sacrifice of praise and thanksgiving; and it is so called in the Communion Service of our Church; but it is a commemorative, and not a propitiatory sacrifice—it is not itself a sacrifice for sin, but it is a feast upon a sacrifice—which feast represents and, according to the analogy of both Jewish and Gentile practice, federally conveys to every devout communicant the benefits purchased by the sacrifice itself; namely, remission of sins, a mysterious union with Christ the head through sanctification by the Spirit, and a title to eternal life.

Ques. What is the outward part or sign of the Lord's Supper?

Ans. Bread and wine, which the Lord hath commanded to be received.

The external symbols of the Lord's Supper.

As the outward and visible sign in Baptism is water, so the external symbols in this sacrament are "bread and wine, which the Lord hath commanded to be received," that is, by all Christians. For at the institution of the supper, when Christ had consecrated the bread, He said, "Take, eat;" and when He had consecrated the wine, He said expressly, "Drink ye all of this." Our Lord thus administered the holy Eucharist to His Apostles under both elements of bread and wine; and He has left a general commission to their successors in the Church to administer the same according to His ordinance and command. It is not for us, therefore, to presume

Matt. xxvi. 26, 27.

to question the propriety of this institution, or to depart from the express command of Christ respecting the mode of its administration,—an act of impiety of which the Church of Rome is guilty[1] by withholding the cup from the laity; but it is incumbent upon us to partake equally of both parts of the sacrament—the one in commemoration of Christ's body broken, and the other of His blood shed, for the sins of the whole world.

Our obligation to communicate in both kinds. Acts ii. 42, 46. Ibid. xx. 7.

The Lord's Supper is indeed sometimes briefly described by the sacred writers by the term "the breaking of bread," without any allusion being made to the wine. But this by no means proves that the bread only was broken and distributed among the communicants, for the cup was always at the same time ministered. This is evident from St. Paul's account of the institution of Christ, as consisting of 1 Cor. xi. 23-28.

[1] The Romish custom of withholding the cup from the laity arose out of her false doctrine of transubstantiation. The belief that the sacramental wine was changed into the literal blood of Christ, naturally produced an anxious fear lest any part of it should be lost or spilled, in administering it to large congregations. To prevent any accident of this kind, various expedients were resorted to, but all without success; it was therefore at length determined to withhold the cup entirely from the great body of her people. The exclusion of the laity, however, does not appear to have been attempted before the 12th century; and though after that period it gradually became a general practice, it was not the *established* custom of the Church before the Council of Constance, A.D. 1414. The Council of Trent subsequently confirmed the practice, but with an admission that it was an innovation, and yet anathematising any one who should dispute the reasonableness or justice of the change. Our Church condemns this doctrine in her thirtieth Article.

the bread and the cup, and from the whole tenor of his remarks on the Corinthians' celebration of it; and it is worthy of notice, that in six several passages he speaks of "eating" and of "drinking" as together comprising the celebration of this ordinance of the Lord. It is also remarkable, that at the time of its institution our Saviour's charge appears to have been given with greater emphasis concerning the universal participation of the cup; for upon giving the wine, He said expressly, "Drink ye *all* of it:" and St. Mark, after relating that Christ gave the cup to the Apostles, adds, "and they *all* drank of it;" which is nowhere distinctly said of their eating the bread, although it is implied. Besides this application of the word *all* to the wine, and not to the bread, we may further observe, that the direction given by our blessed Lord upon delivering the bread is not so full as that used upon giving the wine: in the former case He simply says, "Take, eat; this is My body;" but in the latter He says, "Drink ye all of it; for this is My blood of the new testament, which is shed for many for the remission of sins." All, therefore, who stand in need of remission of sins are to drink of the cup—that is, all mankind, laity as well as clergy.[1] "And indeed, if one part of the sacrament be more necessary than the other, it seems to be the cup, since it represents the blood of Christ, to which remission of our sins and our redemption are more frequently ascribed in Scripture than to His body. But in truth, and this is the most proper way of considering the question, they both depend upon the same

Matt. xxvi. 27.

Mark xiv. 23.

[1] See Bishop Tomline's Theology, vol. ii. art. xxx.

ordinance. It is the command of Christ which makes the bread necessary: it is the same command which alike enjoins the cup. Both either stand or fall on the same ground."[1]

Ques. What is the inward part, or thing signified?

Ans. The body and blood of Christ, which are verily and indeed taken and received by the faithful in the Lord's Supper.

The real presence of Christ in the Eucharist.

The invisible and spiritual grace represented by the outward and material elements of bread and wine in the sacrament of the Eucharist is here affirmed to be the true participation of the body and blood of Christ, upon the plain authority of St. Paul to the Corinthians: "The cup of blessing which we bless, 1 Cor. x. 16. is it not the communion [that is, the communication] of the blood of Christ? The bread which we break, is it not the communion [that is, the communication] of the body of Christ?" Whilst the Church of England thus asserts the real presence of Christ in the Eucharist,[2] she no less distinctly maintains that such presence is not corporeal or substantial, as the Church of Rome impiously affirms, but spiritual and sacramental; and that Christ's body and blood are only spiritually communicated by faith to the soul of the devout communicant. When our Lord, at the institution of this ordinance, delivered the bread to the Apostles, He said, "Take, eat; this is My body;" Matt. xxvi. 26-28. and likewise when He placed the cup in their hands,

[1] Bishop Mant's tract on Romanism and Holy Scripture compared, p. 30.

[2] Appendix, note E.

He accompanied the action with the declaration that "the cup was His blood of the new testament, which was shed for many for the remission of sins." That these expressions are to be interpreted not literally, as the Church of Rome asserts,[1] but spiritually, may be argued from these considerations.

The language of its institution clearly figurative.

"The Supper of the Lord was intended to supersede the paschal supper of the Hebrews, which was figurative of the deliverance of their forefathers from destruction, and was celebrated by the eating of a lamb, commemorative of the passing over of the houses of the Israelites by the destroyer. This lamb was called 'the Lord's passover,' meaning, not that it was literally 'the passover' itself, but that it was a figurative memorial of the passover. Thus the Hebrew rite was a preparation of the minds of the

Exod. xii. 11.

[1] The Romanists, understanding the words of our Lord at the institution of the Eucharist in a literal sense, maintain that the substance of the bread and wine are, by the act of consecration, changed into the real body and blood of Christ, the same in all respects with that which was born of the Virgin. This doctrine of Christ's bodily presence in the elements was unknown in the Latin Church till the 9th century, when it was first advocated by a French monk, named Paschase Radbert; it was not, however, authoritatively set forth as an article of faith till the 4th Lateran Council, under Innocent III., A.D. 1215. Afterwards it was re-established in the Council of Trent, A.D. 1551, and at length in Pope Pius's Creed, A.D. 1564. It was not until the Norman Conquest that this doctrine was heard of in the English Church, having been first introduced into this country by Lanfranc, afterwards Archbishop of Canterbury; but the term 'transubstantiation' was not known till the 13th century, the same century in which the doctrine first received the authority of a council.

Apostles to understand the new Christian sacrament; and the language with which they were familiarly acquainted must have naturally directed them to place a figurative interpretation upon their Lord's language, as indicating the bread and wine to be, not literal, but figurative memorials of His body and blood."[1]

That our Lord Himself intended His language to be understood in a spiritual and figurative sense, and that His Apostles must have understood Him in that sense, appears from His own explanation of the parallel language which He employed respecting this sacrament at Capernaum. When, in the early part of His ministry, Christ declared the necessity of eating His flesh and of drinking His blood, the Jews, and even His disciples, understanding His words after the *literal* manner in which the Romanists now interpret His language, were grievously offended at the assurance that He would give them His flesh to eat. Whereupon our Lord hastened to correct their misconception of His meaning, by distinctly assuring them that His declaration was to be understood not carnally or literally, but spiritually and figuratively. "It is the Spirit that quickeneth: the flesh profiteth nothing. The words that I speak unto you are spirit and are life." Hence the Apostles *now*, as a matter of course, understood our Lord's similar phraseology in a *figurative*, not *literal*, sense; and hence His words do not *now* appear to have excited either surprise or offence, which could not have been the case had they conceived themselves commanded to eat the real na- John vi. 63.

[1] Bishop Mant, ut supra.

tural flesh and drink the real natural blood of their Divine Master.

But even *after* consecration, when the Romanists assert the wine to have been materially changed into the substance of Christ's blood, our Lord still continues to denominate it "this produce of the vine:" and even *after* consecration, and when likewise, according to the doctrine of the Church of Rome, the bread has been literally transubstantiated into the substance of Christ's body, His Apostle Paul, in strict harmony with the language of his Divine Master, still calls it by the term "this bread." Hence, if we may believe the plain words of Christ and St. Paul, the sacramental symbols experience no physical change, but even after their consecration are still, in point of substance, actual bread and wine.[1]

Matt. xxvi. 29.

1 Cor. xi. 26-28.

So again: if the words, "this is My body" and "this is My blood," must of necessity be understood literally, then, by analogy, the words, "this cup is the new testament in My blood," as the form is somewhat differently recorded in St. Luke's Gospel and in St. Paul's First Epistle to the Corinthians, must of necessity be understood literally also. And consequently, if the phrase, "this is My blood," proves the conversion of the wine into Christ's blood, the phrase, "this cup is the new testament," must also prove the conversion of the entire substance of the cup into the substance of the new testament. Was the substance of the cup, then, changed into the new testament? And if it was not, and we allow this

ch. xxii. 20.

1 Cor. xi. 25.

[1] See Faber's Difficulties of Romanism, book i. ch. iv.

expression to be figurative, why are we to insist upon the literal acceptation of the former clauses, and to think that the substance of the bread and wine are changed into the substance of Christ's body and blood?

But whilst our Lord spake the words, "This is My body which is broken," His true natural human body was present with His Apostles; and therefore it is evident that He intended the bread broken to represent His body about to be broken by death. Thus the command to eat of the bread as His body would be intelligible, the ordinance being not only expressive of a commemorative rite, but being a means of conveying to the soul of the faithful recipient the full benefits of that passion which He endured in the body. So likewise, taking the cup, He said, "This is My blood which is shed for you:" whilst His blood was yet unshed, there could be no other intelligible meaning attached to His declaration, than that of the cup of wine being a representation or memorial of His blood; and that here, also, all who should partake of the same in faith would enjoy all the benefits which His blood, so represented, is believed to convey.

The expressions, then, used by our Lord in the institution of the Eucharist, are clearly figurative, and are exactly similar to those employed by the sacred writers on many other occasions, where no one, not even the Church of Rome herself, has thought of understanding them in their literal acceptation. Thus, according to this phraseology, "the three branches are three days;" "the seven good kine are seven years;" "the field is the world." Thus Christ is

Gen. xl. 12.
Ib. xli. 26.
Matt. xiii. 38.

John x. 7; xv. 1. "the door," and the "true vine;" He was "the
Ib. vi. 35, 58. bread which came down from heaven," "the manna"
on which the Israelites fed in the wilderness; He was
1 Cor. x. 4. "the rock" from which they drank. And not only
is the sacramental bread His "body," but His disciples also undergo the same transmutation: "for
Ib. xii. 27. ye," saith St. Paul to the Corinthians, "are the body
ch. v. 30. of Christ;" and to the Ephesians, "we are members of His body, of His flesh, and of His bones."[1]

The efficacy of this sacrament dependent on faith.

Since, therefore, the body and blood of Christ are not actually present in the Eucharist, we can only eat them spiritually; and "the mean whereby they are so eaten and drunk," according to the scriptural doctrine of our Church, "is faith."[2] Though all outward communicants, whether holy or unholy, equally partake of the material elements of the consecrated bread and wine, yet the faithful and devout participant only really eats His flesh and drinks His blood; truly and indeed participates in the efficacy and benefits of the sacrifice of His body and blood, represented by bread and wine; and through faith in Him be-
Eph. v. 30. comes, by a vital union, one with Him; a "member," as St. Paul expresses it, "of His flesh and of His bones." In appearance, the sacrament of Christ's death is communicated to all alike; but *verily* and *indeed*, that is, virtually and efficaciously, in all its saving benefits, to none but the faithful. Even to the unworthy receiver Christ is present, as He is wherever we assemble together in His name; but in a more eminent degree and most endearing sense to

[1] See Bishop Mant, ut sup.

[2] Article xxviii.

the believing soul, becoming, by the inward virtue of His Spirit, its food and sustenance.

Whilst, then, we reject, as irreconcilable both with reason and Scripture, and as contradicted by the unanimous voice of antiquity, the monstrous doctrine of a gross and carnally corporeal presence in the Eucharist, let us acknowledge and ever hold by a real spiritual presence of Him who is "the way, the truth, and the life;" and knowing that "the just live by faith," let us never draw nigh to Christ's holy table without "discerning the Lord's body." One with Christ, and He one with us, let us be certified by this act of communion, that we are fed "with the spiritual food of the most precious body and blood of our Saviour Jesus Christ; that we are assured of God's favour and goodness towards us; and that we are very members incorporate in the mystical body of His Son, which is the blessed company of all faithful people; and are also heirs through hope of His everlasting kingdom, by the merits of the most precious death and passion of His dear Son."[1]

John xiv. 6. Habak. ii. 4.

Ques. What are the benefits whereof we are partakers thereby?

Ans. The strengthening and refreshing of our souls by the body and blood of Christ, as our bodies are by the bread and wine.

The material elements of bread and wine aptly shadow out the nature of those spiritual benefits in which the faithful participate in this sacrament. For as food, of which bread is the staff, is the appointed

The benefits derived from it.

[1] Prayer after the Communion.

method of God's providence for the sustentation of our natural life, and as the effect of wine is to refresh the weary frame and to cheer the drooping spirits, so it is the proper effect of this solemn ordinance of our faith, when duly and worthily performed, to strengthen and keep alive that principle of spiritual life which was infused into the soul at Baptism.

What blessings are derived from the spiritual communion of Christ's body and blood we are informed by our Lord Himself: "My flesh," he says, "is meat indeed, and My blood is drink indeed. He that eateth My flesh, and drinketh My blood, dwelleth in Me, and I in him: even he shall live by Me." Fixing, then, our devout reverence and unshaken reliance upon the propitiatory sacrifice exhibited before us, we shall obtain in this heavenly banquet renewed supplies of strength and consolation. The principle of divine life within us will be invigorated; fresh sources of spiritual enjoyment will be opened to us; and living to God spiritually here in peace, we may hope to live with Him hereafter eternally in glory.

John vi. 55-57.

Ques. What is required of them who come to the Lord's Supper?

Ans. To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and to be in charity with all men.

Qualifications required of

Although the terms in which our Lord instituted the sacrament of His last supper are such as, if duly

weighed, would deter all persons from approaching it without "reverence and godly fear;" yet there were some at first, especially in the Church at Corinth, who, instead of regarding it as a spiritual ordinance, and a means of refreshment to their souls, presumed to treat it as an ordinary entertainment, designed to satisfy their bodily wants, and actually turned it into an occasion of sensuality and carnal indulgence. For this violation of the solemnity of this sacred ordinance, St. Paul severely reproves them, and proceeds to describe the solemn and affecting circumstances of its institution, as he had received them by immediate revelation from Christ Himself, and to point out the purposes for which it was designed, even to "shew forth the Lord's death till He come." And in order to apprise them of the danger which they incurred by partaking of this sacrament in a manner so unworthy of Christ's followers, he immediately adds, "Wherefore, whosoever shall eat this bread and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord;" that is, whosoever shall approach irreverently, and make bold with those holy mysteries, which represent Christ's meritorious death and passion, as you have hitherto done, shall be chargeable with a contemptuous profanation of the mystical body and blood of Christ, and so with a measure of the same guilt which they incurred who nailed His sacred body and shed His precious blood upon the cross. And that they might have a clearer understanding of his meaning, in a verse after, he proceeds, "For he that eateth and drinketh unworthily, eateth and drinketh damnation [or, as it is

those who would worthily communicate.

1 Cor. xi. 26, 27.

Ib. ver. 29.

expressed in the margin of the Bible, *judgment*] to himself, not discerning the Lord's body." He that presumes to eat of that bread and drink of that cup in a manner unworthy of so holy an institution, instead of deriving any benefit from it, he eats and drinks judgment to himself, draws down upon himself the temporal judgments of the Almighty; not discerning the Lord's body; not treating it with the reverence to which it is entitled; not considering it as a symbol of the Lord's body.

After setting forth the impiety and danger of such indecent and irreverent behaviour, he instructs the Corinthians, and through them all Christians of whatsoever age or country, how they might communicate in a manner that would be profitable to their souls.

1 Cor. xi. 28. "Let a man examine himself, and so [that is, after self-examination, and with proper notions of its importance] let him eat of that bread and drink of that cup." St. Paul thus enforces, in general terms, the duty of self-examination, without stating expressly the qualifications that are required of those who are desirous of becoming worthy recipients of this holy sacrament. But our Church, maintaining the general direction of the Apostle, has here comprehended them under the three principal heads of repentance, faith, and charity.

First qualification, repentance.

The first qualification, then, required of those who would worthily[1] communicate, is a sincere and un-

[1] The terms *worthily* and *unworthily*, as applied to the act of communicating, I would understand in the same sense in which they are defined in our eucharistical service, in which many of St. Paul's expressions on the subject of this sacrament

feigned repentance. Those persons who are desirous of communicating at the Lord's table must institute a close and sincere examination into their spiritual state, whether they are really humbled under a penitential sense of their sinfulness, and their utter unworthiness in the sight of God; whether they feel a hearty sorrow and repentance for the manifold sins of omission and commission which they have committed in thought, word, and deed, against their Maker, Redeemer, and Judge, and are earnestly desirous of God's pardon and forgiveness; whether they look to Jesus Christ as the only sacrifice for sin, by whose blood alone their guilt can be washed away, and their soul cleansed. But this contrition for past offences must further be accompanied with a sincere resolution of reformation of life: for they must not only "cease to do evil," but Isa. i. 16, 17.

have been embodied; viz. as referring not to any *personal worthiness* or *unworthiness* on the part of the recipient, but to the *manner* of receiving. The best and holiest of men are unworthy even to approach the Lord's table: "not *worthy* so much as to gather up the crumbs under it." Nevertheless, we may receive the sacramental grace therein vouchsafed *worthily*, i. e. with suitable feelings, and in a fitting frame of mind, though we never can deserve it. In the language of our communion service, we may be "meet" though undeserving "partakers of those holy mysteries," "if with a true penitent heart and lively faith we receive that holy sacrament." On the other hand, we may receive "the same *unworthily*," if we presume to attend at this heavenly banquet, *not* "truly and earnestly repenting us of our sins;" *not* actuated by a spirit of "love and charity towards our neighbours;" *not* "intending to lead a new life;" neither careful to "follow the commandments of God," nor to "walk from henceforth in His holy ways."

"learn to do well," by heartily resolving, through God's grace, to forsake those sins, the remembrance of which cannot but be grievous to them, and their burden, but for the hope of mercy, insupportable; and to "lead a new life, following the commandments of God, and walking from henceforth in His holy ways."[1]

Second qualification, faith.

The next qualification requisite for the due reception of the holy communion is, "a lively faith in God's mercy, through Christ." Faith is essential to a true and real participation of Christ in this sacrament; for, as has been shewn before, "the body and blood of Christ are verily and indeed taken and received by the faithful," and only by the faithful. By a lively faith may be understood a sincere belief, that for the sake of the meritorious obedience and sufferings of our gracious Redeemer, God will pardon sin upon sincere repentance; and as an earnest and pledge of it, does here in this very sacrament not only convey and seal to the souls of the truly penitent His actual forgiveness of their past transgressions, but likewise communicate His preventing grace to enable them "ever hereafter to serve and please Him in newness of life." With this faith, the sincere communicant will not fail to unite a thankful remembrance of that mercy which has provided a remedy for sin, in Jesus Christ his Redeemer. Indeed, if his faith be sincere, gratitude will be its natural accompaniment; for he who sincerely believes in this

[1] Address to the communicants in the Communion Service.

amazing instance of God's love, and of the infinite condescension of Jesus Christ, as displayed in the work of our redemption, cannot but feel and express the liveliest emotions of thankfulness and pious adoration. His first question will consequently be, "What reward shall I give unto the Lord for all the benefits which He hath done unto me?" O that he would also make the Psalmist's resolution in the very next words his own! "I will receive the cup of salvation, and call upon the name of the Lord." Ps. cxvi. Ibid.

The next qualification requisite for the worthy partaking of the sacred pledges of the Saviour's love is universal charity. This sacrament is a feast of love and unity. It affords the most surprising exhibition of the love and goodness of our Redeemer, and is intended to unite us together in bonds of love and concord, as members of that spiritual body, for which Christ's body was broken, and His blood shed. With this great and perfect example brought before us, by the very purport of those symbols of bread and wine of which we here partake, it is impossible that we can be insensible to the obvious and affecting lesson herein presented to us all, "If God so loved us, we ought also to love one another." Third qualification, charity. 1 John iv. 11.

Those, therefore, who would approach this feast of holy love worthily, must examine themselves, lastly, whether they cultivate a charitable frame of mind towards their fellow-creatures; whether they are ready not only to grant forgiveness for injuries received, but also to shew acts of kindness and charity to the offenders, whenever opportunities may offer; whether

they are willing to make restitution, to the utmost of their ability, for any injuries or offences they may have committed against others: in short, whether
1 John iii. 18. they love their brethren, not "in word" only, "but in deed and in truth."



QUESTIONS ON THE FIFTH PART.

1. What is the meaning of the term 'sacrament?'

2. How was it used by ancient Christian writers? and how is it limited now?

3. How many sacraments are there?

4. Is the term 'sacrament' ever applied to any other ordinances besides Baptism and the Lord's Supper?

5. How many sacraments are recognised by the Church of Rome? Why does the Church of England reject all but two?

6. Why are the sacraments said to be *generally* necessary?

7. Define a sacrament.

8. From whom has our Church borrowed her definition of a sacrament?

9. "How many parts are there in a sacrament?"

10. What do you understand by an outward and visible sign?

11. What is denoted by an inward and spiritual grace?

12. What is the outward or visible token in the sacrament of Baptism?

13. Is any thing besides the application of water necessary to the due celebration of this sacrament?

14. What is meant by being baptised "in (or into) the name of the Father, and of the Son, and of the Holy Ghost?"

15. How was Baptism administered in the early ages of the Church?

16. When was immersion discontinued in England?

17. Has the custom of baptising by affusion superseded immersion?

18. When were baptisteries first erected?

19. Where was it customary to baptise previous to their erection?

20. What is the invisible or spiritual grace of this sacrament?

21. What is meant by "a death unto sin, and a new birth unto righteousness?"

22. What is original sin?

23. What is the consequence of our being born in sin?

24. In what state does Baptism place us?

25. Can the doctrine of baptismal regeneration be proved from our Liturgy?

26. Is the mere outward administration of this sacrament sufficient to ensure salvation?

27. What are the conditions which are required of those who come to Baptism?

28. How do you prove that repentance and faith are necessary qualifications for the worthy reception of this sacrament?

29. Why are infants, though unable to perform either of the conditions required, admitted to Baptism?

30. What pledge do sponsors undertake in behalf of the infants whom they represent?

31. When do infants take their baptismal obligations upon themselves?

32. What authority have we for infant-baptism?

33. When did the sect of the Anabaptists take their rise?

34. Shew from Jewish practice that infants are capable of being admitted into a religious covenant.

35. What is the other sacrament of our Church?

36. Give some account of the institution of the Eucharist.

37. Why was it ordained?

38. What do you understand by a "continual remembrance?"

39. What is the doctrine of the Romish Church on this point?

40. In what Article of our Church is this doctrine reprobated?

41. In what sense may the Eucharist be termed a sacrifice?

42. What are the external symbols in this sacrament?

43. Did Christ institute this sacrament in both these?

44. By whom are both the bread and wine to be received?

45. If one part of the sacrament be more necessary than the other, which may be considered so?

46. Why do the Romanists withhold the cup from the laity?

47. When did communion in one kind become the established custom of the Church?

48. In what Article of our Church is this doctrine condemned?

49. "What is the inward part or thing signified" in this sacrament?

50. Are the bread and wine changed into the natural body and blood of Christ?

51. How, then, can Christ's body and blood be "verily and indeed taken and received?"

52. How is the language used by our Saviour at the institution of the Eucharist to be understood?

53. How do the Romanists understand it? and what doctrine do they ground on this interpretation?

54. With whom and when did the doctrine of transubstantiation originate?

55. When and by whom was it first introduced into this country?

56. Upon what does the efficacy of this sacrament depend?

57. What are the benefits in which the faithful participate in this sacrament?

58. What do you mean by our souls being strengthened and refreshed in the Lord's Supper?

59. What is meant by eating this bread and drinking this cup of the Lord unworthily?

60. In what sense are the terms *worthily* and *unworthily*, as applied to the act of communicating, to be understood? Shew that this sense is confirmed by the Communion Service.

61. What is required, in general, to the worthy reception of the Lord's Supper?

62. Under what principal heads has our Church in her Catechism comprehended the duty of self-examination?

63. Is a resolution of future reformation of life necessary to the due receiving of this sacrament?

64. What is meant by a lively faith?

65. What is the last point on which persons are to examine themselves before they come to the holy communion?

APPENDIX TO THE FIFTH PART.

NOTE A. p. 167.

THE Church of England thus speaks of the sacraments in one of her Homilies: "You shall hear how many sacraments there be, that were instituted by our Saviour Christ, and are *to be continued and received of every Christian* in due time and order, and for such purpose as our Saviour Christ willed them to be received. And as for the number of them, if they should be considered according to the exact signification of a sacrament, namely, for the visible signs, expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness of our sins, and of our holiness and joining in Christ, there be but two, namely, Baptism, and the Supper of the Lord. For although absolution have the promise of forgiveness of sin, yet by the express word of the New Testament it hath not this promise annexed and tied to the visible sign, which is imposition of hands. For this visible sign (I mean, laying on of hands) is not expressly commanded in the New Testament to be used in absolution, as the visible signs in Baptism and the Lord's Supper are; and therefore absolution is no such sacrament as Baptism and the Communion are. And though the ordering of ministers hath this visible sign and promise, yet it lacks the promise of remission of sin, as all other sacraments besides the two above named do. Therefore *neither it, nor any other sacrament also, be such sacraments as Baptism and the Com-*

munion are. But in a general acceptation, the name of a sacrament may be attributed to any thing whereby an holy thing is signified. In which understanding of the word the ancient writers have given this name, not only to the other five, commonly of late years taken and used for supplying the number of the seven sacraments, *but also to divers and sundry other ceremonies;* as to oil, washing of feet, and such like; *not meaning thereby* to repute them as *sacraments in the same signification that the two forenamed* sacraments are. And therefore St. Augustine, weighing the true signification and exact meaning of the word, writing to Januarius, and also in the third book of Christian Doctrine, affirmeth that the sacraments of the Christians, as they are most excellent in signification, so are they most few in number; *and in both places maketh mention expressly of two, the Sacrament of Baptism and the Supper of the Lord.* And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, matrimony, confirmation of children, by examining them of their knowledge in the articles of the faith, and joining thereto the prayers of the Church for them, and likewise for the visitation of the sick; yet no man ought to take these for sacraments, in such signification and meaning as the sacraments of Baptism and the Lord's Supper are; but either for godly states of life, necessary in Christ's Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church; or else judged to be such ordinances as may make for the instruction, comfort, and edification of Christ's Church."—*Homily of Common Prayer and Sacraments.*

NOTE B. p. 170.

Dr. Waterland, in his treatise on the Sacrament of the Holy Communion, quotes a celebrated passage of St. Ber-

nard, which he conceives to give a good general idea of the *symbolical* nature of the sacraments. St. Bernard "compares them with *instruments* of *investiture* (into *lands, honours, dignities*), which are *significant* and *emblematical* of what they belong to, and are at the same time *means* of conveyance. A *book*, a *ring*, a *crosier*, and the like, have often been made use of as *instruments* for such purpose. They are not without their *significancy* in the way of instructive *emblem;* but what is most considerable, they are instruments to *convey* those rights, privileges, honours, offices, possessions, which in silent language they point to. So it is with the *signs* and *symbols* of both *sacraments*, and particularly with the *elements* of *bread* and *wine* in the Eucharist. They are, after consecration, called by the *names* of what they are *pledges* of, and are ordained to *convey;* because they are, though not *literally*, yet in *just construction* and *certain effect* (standing on *Divine* promise and *Divine* acceptance), the very things which they are called, viz. the *body* and *blood* of Christ, to all *worthy* receivers. In *themselves* they are *bread* and *wine* from first to last; but while they are made use of in the holy service, they are *considered, construed, understood* (pursuant to Divine law, promise, covenant) as standing for what they *represent* and *exhibit*. Thus frequently in human affairs things or persons are *considered* very differently from what they really are in themselves, by a kind of *construction of law;* and they are supposed to be, to all intents and purposes, and in full *legal effect*, what they are presumed to serve for, and to supply the place of. A deed of conveyance, or any like instrument under hand and seal, is not a real estate, but it conveys one; and it is in effect the estate itself, as the estate goes along with it, and as the right, title, and property (which are real acquirements) are, as it were, bound up in it, and subsist by it." —Vol. VII. of his Works, p. 146.

NOTE C. p. 174.

That baptismal regeneration is the doctrine of the Church of England is abundantly evident from the language used in her formularies. In the office for private Baptism, immediately after the baptismal words are pronounced, it is said, "this child being born in original sin, and in the wrath of God, is *now*, by the laver of *regeneration in Baptism*, received into the number of the children of God, and heirs of everlasting life." And the office of Baptism of such as are of riper years begins thus: "Forasmuch as all men are conceived and born in sin, and that which is born of the flesh is flesh, and they that are in the flesh cannot please God, but live in sin, committing many actual transgressions; and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost; I beseech you to call upon God the Father, through our Lord Jesus Christ, that of His bounteous goodness He will grant to these persons that which by nature they cannot have; that they may be baptised with water and the Holy Ghost, and received into Christ's holy Church, and be made lively members of the same." And after the baptismal words are pronounced, the persons baptised are declared to be "regenerate and new-born again." In the office of Confirmation, the bishop, after the declaration on the part of those who are about to receive this holy rite of their readiness to renew their baptismal vows, prays thus, "Almighty and ever-living God, who *hast* vouchsafed to *regenerate* these thy servants by water and the Holy Ghost, and hast given unto them forgiveness of all their sins," evidently referring to the ordinance of Baptism. And in the collect for Christmas-day, and for the Sunday after Christmas-day, we pray, "That we, being regenerate (or, as in the Latin original, 'having been regenerated'), and

made Thy children by adoption and grace, may daily be renewed by Thy Holy Spirit."

In the fifteenth Article, all Christians are spoken of as being "baptised and born again in Christ." And the twenty-seventh Article says, that "*Baptism is a sign of regeneration or new-birth,*" meaning that the external form is a sign of the internal effect. Again, in the Homilies we find the following passages: in the second part of the sermon of salvation, we have an assurance that we have "remission, *as well of our original sin in Baptism,* as of all actual sins committed by us after our Baptism, if we truly repent and turn unfeignedly to Him again." In the same sermon we read, "after that we are *baptised* OR JUSTIFIED." In the homily for repairing and keeping clean of churches, Baptism and the Lord's Supper are called "*the sacraments and mysteries of our redemption.*" Baptism is designated as the "*fountain of our regeneration;*" the Lord's Supper is called "the partaking of the body and blood of our Saviour Christ." In the sermon on the passion, it is said, "Yea, we be therefore washed in our Baptism from the filthiness of sin."

That it is the doctrine of our reformers is equally clear from the following quotations:

Archbishop Cranmer says:—

"And the second birth is by the water of Baptism, which Paul calleth the bath of regeneration, *because our sins be forgiven us in Baptism, and the Holy Ghost is poured into us as into God's beloved children; so that by the power and working of the Holy Ghost we be born again spiritually, and made new creatures.* And so by Baptism we enter into the kingdom of God, and shall be saved for ever, if we continue to our lives' end in the faith of Christ."—*Sermon on Holy Baptism.*

"By this which I have hitherto spoken, I trust you understand, good children, wherefore Baptism is called

the bath of regeneration, *and how in Baptism we be born again, and be made new creatures in Christ.*"—*Ibid.*

"For this cause Christ ordained Baptism in water, that *as sure as we see, feel, and touch water with our bodies, and be washed with water;* so assuredly ought we to believe, when we be baptised, that Christ is verily present with us, *and that by Him we be newly born again spiritually, and washed from our sins, and grafted in the stock of Christ's own body,* and be apparelled, clothed, and harnessed with Him in such wise, that as the devil hath no power against Christ, so hath he none against us, so long as we remain grafted in that stock, and be clothed with that apparel, and harnessed with that armour."—*Defence of the Sacrament of the Lord's Supper, in answer to Bishop Gardiner.*

Bishop Ridley says:—

"The bread indeed is sacramentally changed into the body of Christ, *as the water in Baptism is sacramentally changed into the fountain of regeneration;* and yet the natural substance remaineth all one, as was before."—*Work against Transubstantiation.*

"In Baptism, the body is washed with the visible water, and *the soul cleansed from all filth by the invisible Holy Ghost;* and yet the water ceaseth not to be water, but keepeth the nature of water still."—*Ib.*

Bishop Latimer says:—

"Like as Christ was born in rags, so the conversion of the whole world is by rags, by things which are most vile in this world. For what is common as water? Every foul ditch is full of it; yet we wash out remission of our sins by Baptism: for like as He was found in rags, so we must find Him by Baptism. There we begin; we are washed with water, and then the words are added; for we are baptised in the name of the Father, the Son, and the Holy Ghost, whereby the Baptism receiveth its strength.

Now this sacrament of Baptism is a thing of great weight; for it ascertaineth and assureth us, that like as the water washeth and cleanseth it, so the blood of Christ our Saviour cleanseth and washeth it from all filth and uncleanness of sin."—*Sermons.*

Bishop Hooper says:—

"I believe that Baptism is the entry of the Church; a washing into a new birth, and a renewing of the Holy Ghost, whereby we do forsake ourselves, the devil, the flesh, sin, and the world. For being once rid of the old man, with all his concupiscences, we are clothed with the new man, which is in Jesus Christ, in righteousness and holiness, and with Him we die and are buried in His death, to the end that with Christ we may rise from death to the glory of the Father. And even likewise, *being thus new born*, we should walk in newness of life, always mortifying in us that which is of us, that thereby the body of sin may be utterly destroyed and plucked up by the root."

Note D. p. 175.

"It will be said that an infant cannot have faith and repentance. I answer, that repentance is required of every convert in proportion to the degree of his wickedness; and it surely can never be an objection to a man entering into the covenant, that he has few sins to repent of, and consequently less need of the forgiveness of God. If we carry this reasoning a little farther, we may also ask, why may not an infant be admitted into the covenant, who has never committed any sins at all? Our Saviour certainly told His Apostles to preach '*repentance* and remission of sins' (Luke xxiv. 47); *i. e.* wherever repentance was required, they were to exhort men to repent. But we certainly cannot say that He made repentance an indispensable preliminary to Baptism, when He said, 'He that believeth and is baptised shall be saved' (Mark xvi. 16). Here no

mention is made of repentance; faith is the condition indispensably required; and we are expressly told that he who has faith may be put into a state of salvation.

"But it will be said that infants cannot have *faith*. It is true they cannot 'confess with their mouth the Lord Jesus' (Rom. x. 9); but there is nothing in their hearts which incapacitates them from receiving the grace of God; and since this grace comes to us as a free gift, without any work being performed on our part, there can be no reason why an infant, who is not unwilling to receive a free gift, should not be made a partaker of it as well as he who is able to understand the nature of it, and to ask for it. St. Paul says to the Ephesians, 'By grace are ye saved through faith' (*i. e.* ye have been put into a salvable state by the gracious mercy of God, who has accepted your faith); 'and that not of yourselves, it is the gift of God' (*i. e.* there was no merit in your faith to demand a reward, but salvation was put within your reach by the free gift of God). Eph. ii. 8. 'No man can come to me,' says our Lord, 'except the Father draw him' (John vi. 44): and why, it may be asked, may not God extend an act of His own power and goodness to those who have never personally offended Him, as well as to those who have? And why should His Holy Spirit refuse to dwell in the pure and spotless tabernacle of the infant heart?

"While our Saviour was upon earth, He required a demonstration and confession of faith before He would remove bodily diseases; He made the efficacy of His power to depend upon the degree of faith in him who was to be benefited by it: 'According to your faith be it unto you' (Matt. ix. 29). Yet He accepted the faith of the Syrophenician woman, and in consideration of it healed her *young* daughter; He restored a paralytic to health, because He saw the faith of those who brought him; He healed the centurion's servant, and the son of the noble-

man at Capernaum, not for their own faith, but for the faith of others. Why, then, may He not heal the diseases of the soul in consideration of the faith of those who bring their children to the font? 'It is not the will of your Father which is in heaven,' says our Lord, 'that one of these little ones should perish' (Matt. xviii. 14). The children of the Israelites were saved by the blood sprinkled upon the door-posts, though they themselves were unconscious of the mercy of God; and why may not the children of the spiritual Israel be saved by the blood of the true Lamb, slain from the foundation of the world, though they themselves are unconscious at the time of the sacrament being consigned?"—Dr. Burton's *Power of the Keys*, p. 55.

NOTE E. p. 185.

The following passages are quoted for the purpose of proving that the primitive doctrine of the real spiritual presence of Christ in the holy Eucharist is the doctrine of our Prayer-book, our Homilies, and our reformers and standard divines. In the exhortation of the Communion-office, the Eucharist itself is styled "the communion (i. e. *the communication*) of the body and blood of our Saviour Christ." And it is said that those who are duly qualified, "spiritually eat therein the flesh of Christ, and drink His blood." In the prayer before consecration, we are directed to pray God to grant that we may "so *eat the flesh of Thy dear Son Jesus Christ, and drink His blood*, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood, and that we may evermore dwell in Him, and He in us;" and that "receiving these Thy creatures of bread and wine, we may be partakers of His most blessed body and blood." And after communicating, we are directed to be thankful for mystical incorporation into Christ, and that God is pleased to "feed us with the spiritual food of

the most precious body and blood of His Son our Saviour Jesus Christ." In the twenty-eighth Article it is said, "The body of Christ is *given, taken,* and *eaten,* in the Supper only after a heavenly and spiritual manner. And the mean whereby the body of Christ is received and eaten in the Supper is faith." In the first Homily on this sacrament is this passage: "*Thus much we must be sure to hold,* that in the Supper of the Lord there is *no vain ceremony, no bare sign, no untrue figure of a thing absent* (Matt. xxvi.); but, as the Scripture saith, the table of the Lord, the memory of Christ, the annunciation of His death, *yea, the communion of the body and blood of the Lord, in a marvellous incorporation,* which, by the operation of the Holy Ghost (the very bond of our *injunction* with Christ), is through faith wrought in the souls of the faithful, *whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality*" (1 Cor. x.). And again: "So that at this table we receive not only the outward sacrament, but the spiritual thing also; *not the figure, but the truth; not the shadow only, but the body;* not to death, but to life; not to destruction, but to salvation."

And at the end of the first book of Homilies we find an allusion to our "receiving their Lord's most blessed body and blood under the *form* of bread and wine."

Archbishop Cranmer writes:—

"In the assertions of the Church and of religion, trifling and newfangled novelties of words, so much as may be, are to be eschewed, whereof riseth nothing but contention and brawling about words; and we must follow, so much as we may, the manner of speaking of the Scripture.

"In the first conclusion, *if ye understand by this word 'really'* ('realiter'), *'re ipsâ,'* i. e. *'in very deed and effectually,' so Christ,* by the grace and efficacy of His passion,

is in deed and truly present to all His true and holy members. *But if ye understand by this word 'really,' 'corporaliter,'* i. e. *corporally*, so that by the body of Christ is understanded a *natural* body *and organical*,—so the first proposition doth vary, not only from the usual speech and phrase of Scripture, but also is *clean contrary to the holy word of God*, and Christian profession; whenas both the Scripture doth testify by these words, *and also the Catholic Church hath professed from the beginning*, Christ to have left the world, and to sit at the right hand of the Father, till He come to judgment."—*Disputation with Chedsey.*

Again:—

"Christ saith of the bread, 'This is My body;' and of the cup He saith, 'This is My blood.' Wherefore we ought to believe that in the sacrament we receive truly the body and blood of Christ. For God is Almighty (as ye heard in the Creed). He is able, therefore, to do all things what He will. And as St. Paul writeth, 'He calleth those things which be not as if they were.' Wherefore, when Christ taketh bread and saith, 'Take, eat, this is My body,' we ought not to doubt but we eat His very body. And when He taketh the cup and saith, 'Take, drink, this is My blood,' we ought to think assuredly that we drink His very blood. And this we must believe, if we will be counted Christian men."—*His Translation of Justus Jonas's Catechism.*

Bishop Ridley thus speaks at his last trial:—

"In the sacrament of the aultar is the naturall bodie and bloud of Christ, *vere et realiter*, indeed and really, if you take these tearmes 'in deede' and 'really' for spiritually by grace and efficacie; for so everie worthy receiver receiveth the verie true bodie of Christ; but if you meane really and indeed, so that thereby you would include a lively and a moveable bodie under the formes of bread and wine, then in that sense is not Christ's body in the sacra-

ment really and indeed."—*Wordsworth's Biography; Life of Ridley.*

Dean Nowell thus writes in his Catechism:—

"*Master.* Is there, then, not an only figure, but the truth itself, of the benefits that thou hast rehearsed, delivered in the Supper?

"*Scholar.* What else? For sith Christ is the truth itself, it is no doubt but that the thing which testifieth in words, and representeth in signs, He performeth also in deed, and delivereth it unto us; and that He as surely maketh them that believe in Him partakers of His body and blood, as they surely know that they have received the bread and wine with their mouth and stomach."

Bishop Jewell says:—

"To the faithful is *truly* given in the sacrament the body and blood of our Lord, the life-giving flesh of the Son of God which quickens our souls, the bread that came from heaven, the food of immortality, grace and truth, and life; and that it is the communion of the body and blood of Christ, that we may abide in Him, and He in us; and that we may be ascertained that the flesh and blood of Christ is the food of our souls, as bread and wine is of our bodies."—*Apology of the Church of England.*

Hooker, in his *Ecclesiastical Polity*, says:—

"These holy mysteries, received in due manner, do *instrumentally* both make us partakers of the grace of that body and blood which were given for the life of the world, and besides also impart unto us, even in *true* and *real*, though *mystical* manner, the very person of our Lord Himself, whole, perfect, and entire."—B. v. § 67.

Again, where he speaks in the name of our Lord:—

"This hallowed food, through the concurrence of divine power, is in *verity* and *truth*, unto faithful receivers, *instrumentally* a cause of that mystical participation, whereby, as I *make Myself wholly theirs*, so I *give them in hand*

an actual *possession* of all such saving grace as My sacrificed body can yield, and as their souls do presently need: *this is to them My body."—Ibid.*

Bishop Jeremy Taylor writes:—

"It is bread, and it is Christ's body. It is bread in substance, Christ in the sacrament, and Christ is as really given to all that are truly disposed as the symbols are; each as they can; Christ as Christ can be given; the bread and wine as they can, and to the same real purposes to which they are designed; and Christ does as really nourish and sanctify the soul as the elements do the body. It is here as in the other sacraments; for as there natural water becomes the laver of regeneration, so here bread and wine become the body and blood of Christ; but there and here too, the first substance is changed by grace, but remains the same in nature."



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